

MANU-SAMHITA

CHAPTER I

WITH

KULLUKA'S COMMENTARY

EDITED WITH

NOTES AND TRANSLATIONS

BY

J. N. KAVIRATNA, B. A.

REVISED WITH AN INTRODUCTION

BY

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विद्योदय-ग्रन्थमाला—१

संस्कृत्तुर्निवेदनम् ।

ज्ञान-विज्ञानरूपा या नरस्य हृदि संस्थिता ।

श्रेयसे सशिवामिष्टां तां नमामि सदा शिवाम् ॥

“दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः

स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थैः समासादिकैः ।

अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैर्भ्रमं तन्वते

श्रोतृणामिति वस्तुविप्लवकृतः सर्वेऽपि टीकाकृतः ॥”

इति टीकाकृतां निन्दामुन्मूलयितुमादरात् ।

मन्दबुद्धिः प्रवृत्तोऽहं शरीरमपि पातयन् ॥

विशेषतश्च नव्यानां भ्रान्त-व्याख्यान-वारिधौ ।

विद्या-विद्यार्थिनौ मग्नी समुद्धर्तुं ममोद्यमः ॥

क्व चातिगहनं शास्त्रं क्व चाल्पप्रसरो नरः ।

तथापि भवतात् सिद्धिर्महाशक्ति-प्रसादतः ॥

विद्यावागीश-सत्येन्द्रनाथसेनेन यत्नतः ।

विद्योदयाख्य-ग्रन्थानामयमाद्यो विरच्यते ॥

PREFACE.

नव्यग्रन्थकृतां घोरभ्रान्त-व्याख्यान-वारिधौ ।

विद्या-विद्यार्थिनौ मग्नावुद्धर्त्तुमयमुद्यमः ॥

1 The present edition of the Manu-Samhitā seeks to meet a long-felt want of the Sanskrit students for the B. A. Examination. Kullūka's commentary is also a prescribed text, but the extant editions have failed to do justice to the subject chiefly because they do not seem to have collated the readings. In preparing this edition, I have collated no less than 10 versions to determine the correct readings of the text as well as of the commentary, a marked improvement in which respect will be noticed in many places.

2 A list of the collated versions with abbreviations of their names, and a very short description of each will be found at the end of this preface. In determining the correct reading of Kullūka I have not always been guided by the majority, but have often followed what appeared to me to be the rational course. In this matter I have sought help rather from the commentaries of Medhātithi and Govinda-rāja from both of whom Kullūka has borrowed his ideas and even expressions in most cases.

The plan of the edition is as follows :—

1. Sloka.
2. Prose-order.
3. Substance (wherever necessary).
4. Bengali translation.
5. English translation.
6. Kullūka's commentary.
7. Kullūka Explained.
8. Notes.
9. Important variants (with necessary and interesting discussions) as foot notes.

3 It was rather late that in some places I found it advisable to make some additional remarks, and these have formed the Addenda. Students are advised to take note of them before perusing this work.

4 For a clear understanding of Kullūka's commentary, it has been throughout marked with figures which have reference to the matters contained under the heading 'Kullūka Explained'. In explaining passages of Kullūka, a careful but easy translation has in most cases served the purpose, and in doing so I have always tried to keep to the form of the original as far as possible. Wherever I have had to add my own words, I have put them within brackets.

Generally speaking, portions outside the original have been put within *box* brackets [], and explanatory portions within small brackets (). Quotations in Kullūka have been in most cases traced and verified. In the beginning of the work the references have been given under the heading 'Kullūka Explained', but towards the end, it has been found convenient to insert them in the body of the commentary itself, within *box* brackets.

To make the Sanskrit portions clearly intelligible to average students I have often avoided the Sandhis wherever the perspicuity of the passage would be otherwise affected. I have added my own Notes under each Sloka (wherever necessary), but the points which have been fully and clearly discussed under one or the other of the headings 'Kullūka' and 'Kullūka Explained', have been sometimes omitted, mostly with an instruction in the following form—See Kull. Expl. note numbered so & so.

In my Notes I have sometimes discussed the view of the other commentators wherever found interesting, but they are intended for advanced students only. As a rule, average

students are not invited to matters foreign to the commentary prescribed for them.

In preparing this edition I have never tried to evade any point, however difficult. I have always tried to be explicit and to relieve the students of their characteristic uneasiness with regard to difficult and obscure points. In fact, I have not followed in the footsteps of the ordinary run of commentators, who have been with felicity thus characterised by the famous commentator Bhoja-rāja, a keen observer of facts :—

दुर्बोधं यदतीव तद्विज्ञहति स्पष्टार्थमस्त्युक्तिभिः
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अस्थानेऽनुपयोगिभिश्च वज्रभिर्जल्पैश्चैवं तन्वते
श्रोतृणामिति वस्तुविप्रवक्तवः सर्वेऽपि टीकाकृतः ॥

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June 15, 1915.
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Preface to the Second Edition.

The first Edition having been exhausted we beg to present to our readers a second Edition of the work. The shortness of time within which the second Edition has been called for speaks volumes for the great popularity the work enjoys. We cannot help expressing our sincerest thanks to the learned Professors of our colleges but for whose appreciation and patronage this unique success could not have been achieved.

The second Edition is brought out with some improvements upon the previous one. The additional Notes which formed the Addenda in the first Edition have been incorporated, in their proper places, in the body of the work.

The plan regarding the arrangement of the commentary has been a little modified. Those words of the text which are immediately followed by their synonyms in the commentary have been put within single quotations (' ') and quotations from other works have been put within double quotations (" "). Those portions of the commentary which are outside the text of Manu but have been supplied by the commentator in order to supply ellipses in the text have been put within double minutes (" ' "). References to quotations in Kālluka have in this Edition been inserted in the body of the commentary. The work throughout has been carefully revised. We hope this improved Edition will meet with the same cordial reception as its predecessor.

On reasonable and well-considered grounds the price of the work has been raised from Re. 1-8 to Re. 1-12.

We beg to name the series of our productions the 'Vidyodaya Series' and hope they will be able to justify their title.

JULY 15, 1917.

11, MANIKTALA STREET,
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} JNANENDRANATH SEN (KAVIRA)

LIST OF COLLATED MANUSCRIPTS AND EDITIONS

OF TEXT AND COMMENTARY
WITH THE ABBREVIATIONS OF THEIR NAMES.

A. A Manuscript belonging to the Asiatic Society of Bengal. Full of spelling mistakes, but otherwise very reliable.

B. Published in 1813 by Babu Baburam under the patronage of H. H. the Lieutenant Governor of Bengal.

Bg. Published by the Bangavási office.

Bh. Edited by the late Pandit Bharatchandra S'iromoni under the patronage of the Director of Public Instruction, Bengal, Dated 1830.

Bk. Published by the Benkateshwar Press, Bombay.

G. Ch. I-II. by Prof. Bidhubhushan Goswami, M. A.

J. Edited by Pandit Jívananda Vidyáságara.

M. Containing 7 commentaries—Edited by the late Hon'ble Rao Saheb Pandit Viswanath Mandlik, C. S. I.

P. Mandlik's Appendix, being the variants in the Ms. belonging to Dr. Peterson.

S. A Manuscript (up to II. 64) procured from the Govt. Sanskrit College, Calcutta, and originally belonging to the late Kaviraj Ramánath Sen of Calcutta.

V. Edited by Pandit Vāsudeva of Bombay.

TRANSLITERATION.

In the transliteration of Sanskrit words into English I have followed the following method :—

आ = A'	ज = J
इ = I'	य = Y
ऊ = U'	श = S'
ब = B	ष = Sh
व = V	स = S

The second **u** in the word **Kulluka** in *swollen types* used as headings has not been represented as **u'**, as the press could not supply the required type. For a similar reason the word **Sloka** which occurs too frequently in the work has not been spelt with **S'**.

ABBREVIATIONS.

Medh. = Medhātithi.	}	Commentators of the Manu-Samhitā.
Kull. = Kullūka Bhatta.		
Gov. = Govinda-rāja.		
Nār. = Sarvajña-Nārāyaṇa.		
Rāgh. = Rāghavānanda.		
Nand. = Nandana.		
Ram. = Rāmachandra.		
Gang. = Gangādhara.		
Sl. = Sloka.		
Cf. = Compare.		

INTRODUCTION.

1. Smṛiti Literature.

Each of the Vedas has different schools (शाखा) of its own. The Smṛiti literature of each school has four successive stages in the following order :—

(1) The Gṛihya Sūtras, relating chiefly to the ritualistic side of household life ; e. g., those of Manu, A's'waláyana, A'pastamba, &c.

(2) The Dharma Sūtras, relating chiefly to questions of law and good custom ; e. g., those of Manu (now lost), A'pastamba, Vasishtha, Gautama, &c.

(3) The Dharma S'ástras or Samhitás being the versified recasts of the previous class of works ; e. g., those of Manu, Yájñavalkya, A'pastamba, &c.

(4) Nibandhas or Digests, being hand-books for the interpretation of the previous works in conformity with equity and custom ; e. g., the works Hemádri, Jímûta-váhana, Raghunandana, &c.

The above is the order of origin of works belonging to each school, but it is very seldom that all the above works of any particular school have been fully preserved. The Mánava Dharma Sūtra, for instance, has been lost and has not yet been recovered.

It should not, however, be supposed that all the Sūtra works are equally ancient. Each Sūtra work is certainly anterior to its own Samhitá, but it has nothing to do with the Samhitás of other schools in point of antiquity. Thus it is quite probable that the Manu-Samhitá, though in regular verse, is anterior to A's'waláyana Gṛihya Sūtra which in III. 4. 4 mentions the name of Mahá-Bhárata—a work which we regard as posterior to our Samhitá. (See *supra*, page xi).

II. Names and number of the Samhitá's.

Vájnavaikya mentions the following *twenty* names of the authors of the principal Dharma-S'ástras (Samhitás) in the following well-known verses :—

१ २ ३ ४ ५ ६ ७
मन्ववि-विष्णु-हारीत-याज्ञवल्क्यीशमीन्द्राः ।

८ ९ १० ११ १२
यमापस्तम्ब-सेवर्चाः कात्यायनबृहस्पती ॥

१२ १४ १५ १६ १७ १८
पराशर-व्यास-शंख-खिलिता दक्ष-गौतमी ।

१९ २०
शातातपी वसिष्ठश्च धर्मशस्त्रप्रणीतकाः ॥

The Samhitás are called after the names of their authors. Thus, the Samhitá made by Manu is called मनुसंहिता, that made by अत्रि is known as अत्रिसंहिता, and so on. It should be noted that some of the above works, viz., those of Vishnu, Gautama and Vasishtha, are partly in Sūtra form.

Vridha Gautama taking into consideration some of the minor Smritis, enumerates the names of some fifty teachers of law. From an examination, however, of the references to them in the Commentaries and Digests their number appears to be close upon one hundred.

III. The nature and scope of these works.

The Dharma-S'ástras are popularly called Codes of *Law*. It should, however, be borne in mind that owing to the theocratic conception of society among the Hindus, Law was, in India, not differentiated from what is regarded in the west as a matter of *Religion*. The Indian Dharma-S'ástras, therefore, are essentially religious books, and not profane treatises on mere Law. The punishments prescribed in them are mostly religious ceremonies for the expiation of *sins*. The injunctions laid down in these Dharma-S'ástras

are intended for the guidance of mankind and do not omit to discuss even the minutest details of our daily lives.

IV. History of the composition of the Ma'nava Dharma-S'á'stra.

It is an accepted view that the metrical Smritis called Dharma-S'á'stras (written in later Anushtubh and sometimes in Trishtubh) are based on corresponding S'útra works called Dharma-S'útras which had been prepared by the teachers of the different Vedic Schools for the guidance of their pupils. Each Vedic School possessed one such peculiar work. The Mánava-Dharma-S'á'stra, according to this view, may be considered to be a versified recast of one such work belonging most probably to the Mánavas, a subdivision of the Maitráyaníya School of the Krishna-Yajurveda. The supposed Dharma-S'útra has, however, not yet been recovered ; and is probably lost for ever. (See Macdonell's History of Sanskrit Literature, page 262).

It should be noted, however, that the Manu-Samhitá, in spite of its sectarian origin, commands universal reverence perhaps on account of its association with the great name of Manu whose sayings are said in the S'rutis to be salutary and infallible. (For details, see *supra*—section VIII).

V. Different versions of the Ma'nava Dharma-S'á'stra.

According to Nárada Smriti * the original Dharma-S'á'stra (made by Brahman) consisted of 100,000 verses, but underwent

* Cf. अतसाहसो ययः प्रजापतिना कृतः, स मन्वादिभिः क्रमेण संहितः ।
—Nárada-Smriti as quoted by Medh. on Manu, I. 58.

Also, इह भृगुशिष्यः कश्चिद्विच्छिन्नपरम्परायात्सूत्र्यर्थप्रबन्धमिदमाह—
Preface to Govinda-rája's commentary.

successive abridgments at the hands of Manu and others, the last of these being assigned to Sumati Bhārgava, a descendant of Bhrigu's line by birth, or by discipleship, or probably by both. This last version is said to consist of 4000 verses. Our Manu-Samhitā which contains 2685 verses only may be a still more abridged version. That the original Mānava Dharma-S'āstra is different from the work which now goes by the name of Manu, is clear from the fact that some of the Slokas attributed to Manu by Vasishtha* and others are not to be found in the present Manu-Samhitā, while Vasishtha's system of money-lending is explicitly mentioned in the latter work † and is actually to be traced intact in some of the Mss. ‡ of the Vasishtha-Samhitā.

VI. Vriddha Manu or Brihat Manu.

We know of a work or works under the names of Vriddha Manu and Brihat Manu, quotations from which are occasionally met with. We prefer to take them as the model of all or at least some of the Dharma-S'āstras that go by the name of Manu. Eminent scholars like Dr. Bühler, however, are of opinion that the Vriddha Manu and Brihat Manu are a *work* or *works* later than even the present Manu-Samhitā, the epithet Vriddha or Brihat, according to them, meaning *enlarged*. But neither of the words can have that meaning. The word Vriddha means *old*, or both the words may at most mean *large* and not *enlarged*. Now, we find that generally works of this

* Cf. Vasishtha, XX. मानवञ्चात्र श्लोकमुदाहरन्ति—

वपनं मेखला दखी भैचचथ्या व्रतानि च ।
निवर्त्तन्ते द्विजातीनां पुनः संस्कारकर्म्मणि ॥

† वसिष्ठविद्वितां वृद्धिं भजिद्विचविबहिर्गौम् ।

अशीतिभागं गृह्णीयान्मासाद्वार्द्धयिकः श्रते ॥ Manu, VIII. 140.

‡ See Dr. Bühler's note to Manu, VIII. 140.

kind, instead of being enlarged, rather go on continually being abridged perhaps to be suited to the ever-decreasing span of human life. (Cf. The history of abridgments of the Atharavāda, the A'yurveda, and the Mahā-Bhārata). The Nārada-Saṁhitā, certainly not a work of yesterday, gives a clear history, explicitly on the said ground, of the gradual *abridgment*, and not of the *enlargement*, of the Manu-Saṁhitā. In the face of these evidences we would not venture to call the old or the large Manu a decidedly later production.

The chief internal evidences on which the posteriority of the Vṛiddha and Brihat Manu is based, are their contradictions with the present Manu-Saṁhitā which sometimes gives more archaic views, and their closer resemblance to the advanced views of Yājñavalkya and Nārada. But these need not trouble us much, as we all know that such arguments often fall to the ground when critically examined by our Pandits who, possessed as they are of a keener insight into the matters, can easily reconcile the passages concerned. Where a reconciliation is absolutely impossible it should be held to be due to some interpolation, more probably with regard to Vṛiddha or Brihat Manu,—a process so common in works not yet fully discovered and familiar to us only in fragments.

Another ground which is sometimes adduced to make the Vṛiddha Manu a later production is its reference to the twelve signs of the zodiac. But this is not at all convincing.* It is

* Here we are supported, as far as this point is concerned, by an eminent scholar like Dr. Bühler who says :—"I do not think that it has been proved that every work which enumerates the *Rāśis* must be later than the period when Ptolemy's astronomy and astrology were introduced into India".—Introduction to the Laws of Manu, page cxvii.

some of the Western scholars who tell us that we have borrowed our *modern* knowledge of Astronomy from the West, and that Vriddha Manu, therefore, which contains references to the solar instead of our primitive lunar zodiac, must be later than the famous Greek Astronomer Ptolemy (2nd cent. A. D.) who, in the West, rearranged the zodiac in the modern solar form. We, on our part, however, are inclined to turn the table against them and believe that the conception of the solar zodiac, mentioned as it is in Vriddha Manu, spread rather from the East to the West, and not from the West to the East.

VII. The title Manu-Samhita', as applied to the present work, criticised.

The title Manu-Samhita would at the first thought imply that Manu is the author of the work. But that it is not so is evident from passages like Manu I. 59 * where Manu requests the sages who had assembled to listen to Manu on sacred law, to hear from Bhrigu as his substitute, and I. 119 † where Bhrigu, in his turn, assures the sages that he will narrate the Dharma as taught by Manu. So, let us for the present hold that Bhrigu is the author of the present work.

From Manu I. 60 ‡, V. 1, § &c., again, where Bhrigu himself is referred to in the third person, we see that there the speaker is some other person than Bhrigu. So, we can infer that the work had passed through at least three different hands before it attained the present form. The author of the present

* एतद्विषयं भृगुः शस्त्रं आवयिष्यत्यशेषतः । १५८

† यथेदमुक्तवाञ् शस्त्रं पुरा पृष्टो मनुर्मया ।

तथेदं यूयमप्यथ मत्सक्षाशान्निवीधत ॥ १११८

‡ ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः ।

तामब्रवीद्वीर्यवान् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ५१६०

§ इदमुक्तुमर्हात्मानमनलप्रभवं भृगुम् । ५१९

Manu-Samhitá, according to this view, is neither Manu, nor Bhṛigu, but a third sage. This third man is yet to be discovered.

The orthodox scholars, however, holding that the reference to Bhṛigu in the third person is not a convincing proof, as it is an almost common practice with the A'cháryas to refer to themselves in the third person, dispense with the third sage referred to above, and take the present work to be the recension of Bhṛigu himself. (See Kull. under Manu I. 4.)

VIII. The authority and popularity of Manu-Samhitá'.

The authority of the Manu-Samhitá is undisputed.

Cf. पुराणं मानवो धर्मः साङ्गो वेदशिक्षित्सितम् ।

आशासिद्धानि चत्वारि न हनव्यानि हेतुभिः ॥ Mahá-Bhárata.

Many myths have since very early times clustered round the name of Manu. He is regarded as perfect in the study of the Veda, in the knowledge of its meaning, and in the performance of its precepts. His origin is said to be divine and he is sometimes declared to be even a manifestation or incarnation of the Supreme Soul.

Cf. एनसिक्ते वदन्त्यग्निं मनुसन्धे प्रजापतिम् ।

इन्द्रसिक्ते परे प्राणसपरे ब्रह्म शाश्वतम् ॥ Manu, XII. 128.

Different Vedic works belonging to different schools* declare, "मनुर्वैद्यत्किञ्चावदत् तत् नियमम्"—"All that Manu said is medicine, i.e., salutary". He is said to be the fountain-head of all the Smritis or traditional lores, and Brihaspati, while proclaiming the superiority of Manu on the score of his strict adherence to the Veda, clearly declares that a text opposed to Manu is not commendable.

* Káthaka, XI. 5 ; Maitráyaníya Samhitá, I. 1. 5 ; Taittiríya Samhitá, II. 2. 10. 2 ; and Tándya Bráhmaṇa, XXIII. 16. 7.

Cf. वेदार्थोपनिबन्धत्वात् प्राधान्यं हि मनोः स्मृतम् ।

सन्वर्धविपरीता या सा स्मृतिर्न प्रशस्यते ॥—Bṛihaspati.

The *Pandits* adhere to the above view up to the present time.

This supreme position of the author justly commanded the unflinching adherence of the Hindus and made the work exceptionally popular. The completeness of the work, its orderly arrangement, its intelligibility, and, above all, the divine origin of its author probably contributed to the same result.

IX. Manu-Samhitā—its relation with some of the Samhitās and the Puraṇas and the Mahā-Bhārata.

Our Manu-Samhitā is in language and substance closely connected with some of the Samhitās, e.g., Vishnu and Vasishtha, and, in some parts, with the Mahā-Bhārata and some of the Purānas. Of the Mahā-Bhārata three Parvans alone (Vana, S'ānti and Anus'āsana) contain about 260 Slokas which are also found with little or no variation in the Samhitā. Not less than 20 Slokas* of Ch. I of the latter work are to be found in the former in Ch. 231 of the S'ānti-Parvan. Some of them occur in Vishnu-Purāna in Book I, Ch. ii-vii, Vāyu-Purāna, Ch. iv-vi, Brahmānda-Purāna, Book II, Ch. 61, as well as in many other Purānas. The resemblances in all these works are so very frequent that one has to refrain from noting them from fear of monotonous repetition. As to the relation between the Samhitās that go by the names of Manu, Vishnu and Vasishtha, the consensus of opinion, based on internal grounds† as well as on that of style, is that the Manu-Samhitā is anterior to Vishnu, but posterior to Vasishtha. But as to the relation between the Manu-Samhitā and the Mahā-Bhārata, it is

* Cf. Slokas 18, 21, 65, 66, 69, 70, 75—78, 81—86, &c. &c.

† See under section V in page iv.

difficult to determine which one has borrowed from the other. The reference to the name of Manu in the Mahá-Bhárata might mean the author of the original Samhitá and not of the present redaction. So, it may be that both of them have made use of the same materials. Some portions of the Mahá-Bhárata, however, seem to be elucidations of the present Manu-Samhitá and may be held to have been taken from the latter. This also tallies with the orthodox view about the relationship between the authors of the two works for which see *supra*, page xi.

X. Date of Composition of the present Manu-Samhitá.

Of the many commentaries of the Manu-Samhitá that have reached us, the Bháshya of Medhátithi is the earliest and most valuable. Medhátithi who probably wrote in the 9th century A. D. very frequently quotes opinions and various readings given by his predecessors and shows by the number of conflicting explanations which he sometimes adduces for a passage of the text, that in his time too a large number of commentaries on the Manu-Smriti existed. Among the persons thus quoted he designates some by the terms Púrva and Chirantana. *Púrva* means simply 'former', but *Chirantana* is a much stronger term and certainly refers to predecessors belonging to a remote antiquity. "As Medhátithi, writing in the 9th century A. D., knew of commentaries to which he was compelled to assign a remote antiquity, it is only a moderate estimate", says Dr. Bühler, "if we assume that the earliest among them were in his time from three to four hundred years old". The learned Doctor continues, "But, if in the 6th or in the 5th century A. D. glosses on our text existed, its composition must go back to much earlier times. For, the widely divergent explanations of the more difficult passages,

which Medhātithi extracts from his predecessors, indicate that even the earliest among them were distant from the compiler of the Samhitā by a considerable period of time, an interval so great that the real text had been forgotten".

There is however a passage * in the 10th chapter of the work which has been frequently supposed to contain a hint regarding the earliest limit of its age. There the races of the S'akas (Scythians), Pahlavas (Parthians), Yavanas and Chīnas, &c., have been mentioned. Western Scholars are of opinion that all these names, especially the name चीन, are of comparatively modern origin, and that the composition of the Manu-Samhitā, therefore, cannot go before the 3rd cent. B. C. from which time the name चीन came to be applied to modern China.† We are, however, not prepared to abide by this decision. The name चीन as applied to modern China may be a modern name, but in reality it is a very old name and was originally applied not to modern China but to a country (below the Himalayan ranges) which probably extended as far as Kashmir in the west, and Assam in the east. The Purānas, &c., describe चीन to be a northern or a north-eastern province in India.‡ The शक्ति-सङ्गम-तन्त्र which gives a lucid geographical

* पीण्डकाक्षीद्विविडाः काम्बोजा यवनाः शकाः ।

पारदाः पल्लवाचीनाः किराता दरदाः खशाः ॥ Manu, x. 44.

† 'Chinese Scholars tell us that the name China is of modern origin and only dates from the Thsin dynasty or from the famous Emperor Shi-hoang-ti, 247 B. C.'—Max-müller's 'India, what can it teach us'.

‡ काम्बोजा दरदाश्चैव वर्वराः प्रियलौकिकाः ।

चीनाश्चैव तुषाराश्च पल्लवा वाञ्छतोदराः ॥ ११८

एते देशा इन्द्रादीन्वाय, प्राच्यान् देशान् निवीधत ॥ १२१

Vāyu-Purāna, Purva, ch. 45.

ऐशान्याम्... वनराज-किरात-चीन-कौलिन्दाः ।—बृहत्संहिता, १४ अः ।

description of the Indian provinces, places चीन to the south-east of Tibet.* In the Mahá-Bhárata, Bhagadatta, King of Kamrup (Assam) is said to have fought with Arjuna with the help of the चीन soldiers †. Evidently, the Gurkhas and not the Chinese are meant there, as the people of a far remote country are not expected to interfere in a civil war of a different people. So, it is clear that the rescarches of the western scholars in this point, based as they are on such misconceptions, are not at all convincing. Similar arguments can be advanced with regard to the other names also. Let us, therefore, try to fix the date of the Manu-Samhitá on some more satisfactory grounds. ✓

ORTHODOX VIEW

ABOUT THE DATE OF THE MANU-SAMHITÁ.

The author of the Mahá-Bhárata is Vyása, the great-grandson of Vasishtha, and that of the Manu-Samhitá is Bhrigu (brother of Vasishtha), or a near disciple of Bhrigu's School. ‡ From the relationship thus established between the authors of the two works in question it may be fairly concluded that Vyása is posterior to the author of the Samhitá. Now, Vyása flourished towards the end of the Dwápara and in the beginning of the Kali Yuga of which latter 5016 years § have elapsed. Only 1915 years have passed since the birth of Christ. The author of the present Samhitá, therefore, flourished at least before 3000 B. C.

* मानसशास्त्रदृष्ट्या चीनदेशः प्रकीर्तितः ।

† स किरातैश्च चीनैश्च ब्रतः प्रागुज्योतिषोऽभवत् । Sabhá, 26. 9.

‡ See under section VII—pages v, vi).

§ This calculation is based on the records of ब्रह्मसंहिता, सिद्धान्त-शिरोमणि and राजतरङ्गिणी, &c. The last of these tells us that the battle of Kurukshetra was fought in the 654th year of Kali-yuga and that the S'aka-era commenced when 3179 years of Kali had elapsed. See Rája-taranginí, I. 51, 56.

This orthodox view, we know, is put forward only to be rejected by the scholars of the West and, in their wake, by those of the East. But still we should not refrain from stating it, as we sincerely believe it. For the orthodox section, it will be far better to stick to this honest and not unsatisfactory theory than to grope in the dark by following the 'enlightened' scholars and to drag the poor author of the work from one period of time to another through several centuries—from the 2nd century A. D. or a little earlier (as put by Dr. Bühler) to the 13th century B. C. (as fixed by Sir William Jones).

XI. The Commentators of Manu-Samhitā'

Of the numerous commentators of Manu-Samhitā, Medhātithi, Govinda-rāja and Kullūka Bhatta are the most famous, the last of them being most widely read. The commentaries of Sarvajña-Nārāyaṇa, Rāghavānanda, Nandana and Rāmachandra have also been printed and published. Here and there the first few give many original and useful informations, but the last one seems to be of little value. Kullūka in his commentary refers to a few other names, e.g., Viś'va-rūpa and Dharanidhara, but their works have not yet been recovered. Mādhavāchārya, Ś'ridhara Swāmin, Ruchidatta, Bhojādeva, Bhāruchi—each of these also are accredited with the authorship of a commentary on Manu-Samhitā, but their works, too, remain unexplored up to this time. The latest commentator known is Gangādhara whose work is throughout marked by a spirit of unique originality.

XII. Kulluka Bhatta—his personal history.

In the introductory verses to his commentary Kullūka informs us that he was the son of a Vārendra Brāhmaṇa, named Divākara Bhatta belonging to the Nandana-vāsin (now known as Nānyasi) family of Varendri (modern Rajshahi

Division in Bengal), and that he wrote his commentary at Benares with the assistance of many other Pandits. In his commentary Kullūka has quoted Govindarāja. He, in his turn, has been quoted by Raghu-nandana who flourished in the 16th century. Jitmūta-vāhana (a judge in king Ballāla Sena's court) who had flourished *before* Raghu-nandana, quotes Govindarāja, but not Kullūka. From this it may be assumed that Kullūka lived *before* Raghu-nandana and *after* Jitmūta-vāhana. This is also quite consistent with the view derived from another independent source, viz. the Kulajis of the Vārendra Brāhmins from which it appears that Kullūka lived in the middle of the 13th century. Rājā Ganesh of Bengal who flourished in the beginning of the 15th century is said to have been directly descended from Kullūka from whom he was fifth in descent.

XIII. Kulluka's Commentary.

The Manwartha-Muktāvali of Kullūka Bhatta was considered until lately the most trustworthy guide for the exposition of the Manu-Samhitā. But in reality it is only, as Prof. Jolly has put it, 'an improved version of Govinda-rāja's Manu-tikā', which, again, is a too abridged version of Medhātithi's Manu-Bhāshya. In spite of the asperity with which Kullūka often inveighs against his predecessors, he has not disdained to copy large portions from the above two commentaries* sometimes *verbatim* and sometimes in very insufficient extracts, where the omissions make the meaning obscure. Moreover, even where his wording appears to be altogether different, the influence of Medhātithi or of Govinda-rāja is distinctly visible.† Under

* To do justice to Kullūka it should be stated here that Kull. does not conceal this but makes a clear confession to this effect in his introductory verse no 2 (which see).

† See Kullūka on I. 33, 61, 94 ; II, 44, 186 ; &c. &c.

these circumstances the value of the Manwartha-Muktávali is, since the recovery of the Bháshya and of the Manu-tíká, not very great, though it is undeniable that in certain cases Kullúka's independent remarks or criticisms* of the earlier works are interesting and useful.†

The value of his well-known composition for a critical restoration of the text of Manu has, however, been diminished by its briefness and by a general habit of replacing the words of the text by synonymous terms, instead of repeating and explaining them. Its great fame in India, and its extensive use in all parts of the country may be accounted for by the fact that of all the commentaries, now available, it is the most concise and at the same time, most substantial, and 'that it was written and approved at Benares, which town has, since remote past, been a most important literary centre and the chief source from which the Pandits draw their supply of books.' The fact that Kullúka was somehow or other long regarded as a great authority also counts much with the conservative Hindus.

XIV. Manu's Philosophy of Creation.

The philosophy of creation as propounded by Manu is a veritable puzzle. By the introduction of the परब्रह्म, his philosophy has been more or less kindred to the (Vedic or the better-known) Vedántic system, while the mention of the Principles of सद्ब्रह्म, सद्ब्रह्म, &c., would rather lean towards the Sámkhya

* See Kullúka on I. 5, 103 ; II. 238 ; III. 50 ; VIII. 142 ; &c. &c. In most of such cases Kull. puts the sum and substance of his criticism in verse.

† This paragraph has been partly adapted from Dr. Buhler's Introduction to his 'Laws of Manu.'

system of philosophy. But his theories are not exactly identical with the one or the other of the two systems in vogue. The easiest course would have been to leave him alone, but the scholiasts would not do this. They want to drag him down and would not let him off until his words have been passed by being weighed with one or other of the current theories of creation. Hence, the philosophical verses have been variously interpreted by various commentators according to their own philosophical convictions. We are, however, concerned here with the view of Kullûka only who has, it should be noted, interpreted them from the Vedântic stand-point. (For a detailed account of Manu's views together with the interpretation of Kullûka, see under Sl. 8 and 15 of Chapter I.)

The first chapter of the Manu-Samhitâ gives a full and connected history of creation which may be conveniently divided into five sections as will be noticed below. It should be noted that these different sections do not refer to particularly different creations, but all these taken together make the history of creation *complete* after a Mahâ-Pralaya. A Mahâ-Pralaya takes place every hundred years of ब्रह्मा,* a Minor-Pralaya (or अमान्नर-प्रलय) every night of ब्रह्मा (cf. Manu I. 74), and a Khanda-Pralaya at the end of a मन्वन्तर (cf. Manu I. 80). These do not take place once for all, but *ad infinitum*. It should also be remembered that, according to Hindu Philosophers, सृष्टि and प्रलय are always preceded by each other. Each सृष्टि is determined by the actions of the individuals in the previous सृष्टि. So, although the two, viz., सृष्टि and प्रलय, have a beginning, their cycle is eternal. They can have no *strict* beginning, as then

* Cf. एवं तु ब्रह्मणो वर्षमेकं वर्षशतं च तत् ।

शतं हि तस्य वर्षाणां परमायुर्महात्मनः ॥ Vishnu-Purâna I. 3. 24.

the varieties (i.e. inequalities) in the creation would be inexplicable. If the creation had a strict beginning as in the Scriptures of the other peoples why should the male have been a male, the female a female, and so on, in that very beginning? The and superiority of the one to the other will be unwarranted (अकृताऽस्यागम-प्रसङ्गः), if it were not due to his past actions. It seems therefore more rational to hold the cycle of creation and destruction to be without a strict beginning, however queer it may sound to the modern ear.

Now, we revert to the proper subject. It should be noted that the creation after a Mahá-Pralaya is only set on foot by ब्रह्मा, but it is carried on further and completed by ब्रह्मा and his issue—विराट्, मनु, प्रजापति, &c. ब्रह्मा creates or, rather, is himself born as ब्रह्मा, and then retires from the active field, although it is undeniable that he all along remains as (the fountain-spring of all energies. Now, the genealogy of ब्रह्मा is rather obscure. Some, perhaps on the strength of the expression तद्विष्टुः (= तेन ब्रह्मणा उत्पादितः) &c. in Sl. 7, hold ब्रह्मा to be one degree removed from ब्रह्म, but Kull's explanation of तस्मिन् जने &c. (Sl. 9) as well as his paraphrase of the word स्वायम्भुव in Sl. 61 and 102 as ब्रह्म-पौत्र (instead of ब्रह्मप्रपौत्र, the word ब्रह्मन् here evidently referring to ब्रह्म and not ब्रह्मा) leads us to infer that he takes ब्रह्मा to be identical with ब्रह्म. This latter explanation has been mentioned by Medh. also under Sl. 11 as an alternative view. According to this view the expression तद्विष्टुः (= तेन उत्पादितः) in Sl. 9. should be explained as तन्मयः ; (cf. Medh.—तद्विष्टुः, तन्मयत्वात् तच्छरीरस्य) । Gov. also while explaining स्वायम्भुवस्य in Sl. 61 as स्वयम्भुवः, explains स्वायम्भुवः in Sl. 102 as प्रजापति-वत्, thus hinting that प्रजापति (here ब्रह्मा) and स्वयम्भुव may be held to be identical. The author also, although he describes the Bráhmaṇas as originating from the mouth of ब्रह्मा in Sl. 31, speaks of their being born from the mouth of स्वयम्भु in Sl. 94, which evidently shows that the two

may be held to be identical. It should be stated here that both these views are equally tenable and can be reconciled by holding the relation of सिद्धसिद्ध (i.e. सिद्ध, असिद्ध and सिद्धसिद्ध) between ब्रह्मा and ब्रह्मा as referred to by Kull. himself under Sl. 8 and 9.

Now, the *five* sections of creation referred to above (see *ante* page xv) are as follows :—

(i) Sl 6—19, (ii) 20—31, (iii) 32—41, (iv) (61—63) and (v) 74—78. Of these, the first three are given by Manu himself and the last two by his son, pupil and substitute—Bhrigu. In section (i) (viz., Sl. 6—19) Manu describes the creation of the materials (उपादान) required for all subsequent creations.

The statements of the creation of सर्वसृष्टानि in Sl. 16 and of व्ययम् (= नश्वरं जगत्) in Sl. 19 do not refer to any separate creation, but refer, briefly in both cases, to all the creations to be described later on) as a whole.* In section (ii) (viz., Sl. 20—31) Manu gives an account of the creation chiefly of abstract things (viz. गुण, क्रिया and जाति), but also refers to some of the animate and inanimate things (e. g., दिन, मूसि, देव, ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, सरित्, सागर, शैल, &c.). In section (iii) (viz. Sl. 32—41) he describes the creation of the rest of the material things, animate and inanimate, by Brahmá through the प्रजापति in the following succession :—ब्रह्मा—विराट्—(स्वायम्भुवः) मनुः—प्रजापतयः स्थावरजङ्गमम्। In section (iv) Bhrigu refers to the creation by the other मनुः during the period of supremacy (सन्वत्सर) of each. A सन्वत्सर is $\frac{1}{4}$ of a कल्प (Brahmá's day). In section (v) Bhrigu narrates the order of creation of the Bhûtas and their properties after a Mahá-Pralaya, not discussed by Manu.

The chart in the next page will fully illustrate the creation as described in the work.

* Cf. प्रायेणाचार्याणामियं शैली यत् आदौ संक्षेपेण किञ्चिद् वर्णयित्वा पश्चात् सदैव विशदीकुर्वन्ति ।

ब्रह्म, स्वयम्, (Sl. 6) नारायण (Sl. 10) or परमात्मा

Himself born as ब्रह्मा also called हिरण्यगर्भ (Sl. 9, 11)

महान् (Sl. 15)	द्यूः, सृमिः, व्योम, जाति, संज्ञा युक्तः, क्रिया, विराट् (Sl. 32)
अहङ्कारः (Sl. 15)	दिशः and चर्पा देवाः, कालः, नक्षत्राणि, (स्वायम्बुवः) मनुः (Sl. 33)
मनः (Sl. 14)	स्थानम् (Sl. 13) सरितः, सागराः, शैलाः, N.B. Probably समसृमिः, विषमसृमिः, प्रजापतयः (Sl. 34)
ज्ञानेन्द्रियाणि (Sl. 15)	the great re-
कर्मेन्द्रियाणि च (Sl. 15)	tapa, वाक्, रतिः, श्रोत्रः, ceptacles are &c., &c.
	meant here. (Sl. 20—31)
	Of these the gross things are created (directly or indirectly) with the materials noted in the left column.
आकाशम् from महान् in the form of आकाशतन्मात्र (Sl. 75)	
वायुः (Sl. 76)	देव-मनुष्य-पशु-पक्ष्यादयः
अग्निः (Sl. 77)	मनुष्याः and वृक्षजातयः
वायुः (Sl. 78)	स्थावरः (Sl. 36-41)
पृथिवी (Sl. 78)	सत मनवः (Sl. 36) चर्मा च षट् मनवः (Sl. 61) not direct, but through descendants
	स्थावरजङ्गमम् (Sl. 61, 63) in one's own मन्वन्त

* ब्रह्मा is regarded by some to be one degree removed from ब्रह्म, but Kull. seems to take him to be identical with ब्रह्म ! See Introduction pages xvi, xvii.

ANALYSIS

OF

CHAPTER I.

Sl. 1-3. The sages approach Manu with a request to narrate Dharma to them.

4. He consents.

5. He begins with a description of the origin of the Universe which has a direct reference to the धर्म and अधर्म of the individuals.

6-7. The birth of the Self-born.

8, 9, 11. Creation of water and the Primordial Egg, and the birth of Brahmá in that Egg.

10. The meaning of the word नारायण—the one of whom नार or water was the first abode.

12, 13. After a [Bráhma] year Brahmá splits the Egg, into two pieces with which he builds the heaven, earth, sky, seats of water and the points of horizon.

15, 14. From प्रकृति, he draws सहस्र, thence अहङ्कार and thence मनस्, the cognitive senses and the operative senses.

16. The creation of the Universe from the above Principles along with the तन्मात्रs.

17. The meaning of the word शरीर (as applied to the body of परमात्मन्), viz., that on which depends (cf. the root श्रि) the creation of the universe.

18-20. The creation of the Bhútas and their properties.

21. The assigning of the names, functions and ordinations to the different forms of creation according to the instructions of the Vedas.

22-27. Creation of all things—abstract and concrete, viz., gods, sacrifice, time, stars, planets, penance, words, desire, anger, pleasure and pain, and so forth.

28-30. Each one sticks to his own acts naturally.

31. Creation of Viráj.

32. Viráj creates Manu by penance.

34-35. Manu creates the ten Prájapatis, viz., Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhṛigu and Nárada.

36-41. The Prájapatis created seven other Manus and all other sorts of things—animate and inanimate, mobile and immobile. [The gods, sages, Rákshasas, Pisáchas, lightning and thunder, rainbow, luminaries, men, beasts, birds, worms, etc., etc., etc.]

42. The order of creation :—

43. Some (e.g. men, beasts, &c.) are born in the *womb*.

44. Some (e.g. birds, serpents, &c.) are born in the *egg*.

45. Some (e.g. gnats, &c.) are produced from hot moisture.

46. The plants rise upwards. The Oshadhis perish with the ripening of their fruits.

47. The वनस्पतिs bear fruit *without* flower. There is another species which bears fruit *with* flower.

48. गृच्छ, गुल्म, grass and creepers grow from seed or from slip.

49. The plants *internally* feel pleasure and pain.

50. Description of creation concluded.

51. The Creator disappears in Himself, and प्रलय sets in.

52-53. The world exists during Brahmá's day, and disappears during his night when the individual souls cease from their work.

54. Universal Dissolution.

55. The individual soul with sense-organs, etc., in the astral body remains unconscious during the time of Dissolution.

56. He is then re-born according to his acts.

57. Creation and Destruction are repeated *ad infinitum*.

58. The preparation of this S'āstra by Brahmā and its succession to Manu and others.

59. Manu delegates to his son and pupil, Bhrigu, the task of narrating Dharma.

60. Bhrigu consents gladly.

61-63. There are six other Manus who are descendants of सायम्भुव मनु । These are—सारीचिष, औत्तमि, तामस, रैवत, चाक्षुष and वैवस्वत । They, too, are creators during their terms.

64-68. Measure of time—18 निमेष make one कक्षा ; 30 कक्षाs make one कला ; 30 कलाs make one सुहर्ष ; 30 सुहर्षs make one अहोरात्र । 30 human days make one अहोरात्र of the Manes, 360 human days make one अहोरात्र of the gods.

69-70. सत्ययुग = 4000 divine years + 400 years as युगसंख्या + 400 years as युगसंख्या ।

चेतायुग = 3000 + 300 + 300 = 3600 divine years.

हापरयुग = 2000 + 200 + 200 = 2400 divine years.

कलियुग = 1000 + 100 + 100 = 120 divine years.

71. The total of the above four Yugas (i.e. 12,000 divine years) makes one divine Yuga.

72-73. 1000 divine Yugas make one day of ब्रह्मा, and 1000 divine Yugas make one night of ब्रह्मा ।

74. At the end of his sleep ब्रह्मा awakes and creates.

75-78. The creation in the *beginning*. From मनस् or महत्तत्त्वं springs ether (आकाश) with the property of sound ; from ether springs air with touch ; from air springs fire with colour (रूप) ; from fire springs water with taste ; from water springs earth with smell.

79-80. 12,000 (divine years) \times 71 = One सत्वर । The सत्वरः (considering their cycle) are innumerable.

81, 82. In सत्ययुग Dharma is complete ; in other ages, it diminishes foot by foot.

83. In सत्ययुग the span of human life is 400 years ; in other ages the span of life decreases gradually by one-fourth.

84. The span of life, boon and curse, and the desired result of an action are realised according to the character of the age.

85. Different वर्गः prevail in different ages.

86. Penance in सत्य, self-knowledge in त्रेता, sacrifice in द्वापर, and charity in कलि ।

87-91. The duties of the different castes.

92-101. Praise of the Brāhmana ; the grounds therefor.

102. Swāyamhruva Manu spoken of as the originator of this S'āstra for the discrimination of the different duties of the different classes.

103. This S'āstra should be studied by all the twice-born castes, but should be taught by the Brāhmanas only.

104-106. A careful perusal of this work makes a Brāhmana immune from sin. The other results of its study. This is the best of the S'āstras.

107. It contains a discussion of acts and perpetual customs.

108-110. Praise of आचार, one of the best duties.

111-117. Contents of the complete work, chapter by chapter.

118. Some additional contents.

119. Bhṛigu assures the sages that he will narrate to them the teachings of Manu intact.

कुल्लूकभट्ट-कृत-टौकोपक्रमणिका ।

गौडे नन्दनवासिनान्नि सुजनैर्वन्द्ये वरेन्द्रां कुले
 श्रीमद्भट्टदिवाकरस्य तनयः कुल्लूकभट्टोऽभवत् ।
 काश्यामुत्तरवाहिजङ्गुततयातीरे समं पण्डितैः
 तेनेयं क्रियते हिताय विदुषां मन्वर्थमुक्तावली ॥१॥
 सर्वज्ञस्य मनोरसर्वविदपि व्याख्यामि यद्वाङ्मयम्
 युक्त्या तद्बहुभिर्यतो मुनिवरैरेतद्बहु व्याकृतम् ।
 तां व्याख्यामधुनातनैरपि कृतां न्याथां ब्रुवाणस्य मे
 भक्त्या मानव-वाङ्मये भवमिदं भूयादशेषिष्वरः ॥२॥
 मीमांसे बहु सेवितासि सुहृदस्त्वाकाः समस्ताः स्थ मे
 वेदान्ताः परमात्मबोधगुरवो यूयं मयोपासिताः ।
 जाता व्याकरणानि बालसखिता युष्मभ्यमभ्यर्थये
 प्राप्नोऽयं समयो मनूक्तविहृती साहाय्यमालम्ब्यताम् ॥३॥
 द्वेषादिदोष-रहितस्य सतां हिताय
 मन्वर्थतत्त्वकथनाय ममोद्यतस्य ।
 देवाद् यदि कचिदिह स्खलनं तथापि
 निस्तारको भवतु मे जगदन्तरात्मा ॥४॥
 मानववृत्तावस्थां ज्ञेया व्याख्या नवा मयोद्दिता ।
 प्राचीना अपि रुचिरा व्याख्यातृणामशेषाणाम् ॥५॥

TRANSLATION

OF

KULLU'KA'S PREFACE.

1. Kullūka Bhatta, son of Divākara Bhatta, was born in the respected family called Nandanavāsīn in the Division of Varendri in Gauda. For the benefit of the learned, this Manwartha-Muktāvalī (lit. the string of pearls of the meanings of Manu) has been composed by him in Benares where the Ganges flows towards the *North*.

2. That I with so little knowledge venture to explain the words of the Omniscient Manu is prompted by the fact that they have been fully and properly explained by many great sages. May the Lord of all be for the cessation of the re-birth of me, who, out of reverence for the words of Manu, am going to recount the explanations [of the ancients] as well as the reasonable portions of that of the moderners.

3. O Mīmāṃsā, you have been much attended by me ; Tarkas (Nyāya), you all are my friends ; Vedāntas, the guide to the knowledge of the Supreme Soul, you were waited upon by me ; Grammars, a friendship from childhood has grown [between us]. To all of you I pray—please to help me in my expositions on the words of Manu ; this is the proper time.

4. May the Soul of this world purge me of [the sin of] my slip, if accidentally committed by me, who unaffected by faults like jealousy, etc., am going to state the true import of the words of Manu for the welfare of the good.

5. In this Vṛitti (commentary) on Manu, I have invented a charming and new, though [really] old, course of explanation adopted by a large number of the ancient scholiasts.

॥ ओ३म् ॥

मनुसंहिता

प्रथमोऽध्यायः ।

[स्वयम्भुवे नमस्त्राय ब्रह्मणेऽमिततेजसे ।

मनुप्रणीतान् विविधान् धर्मान् वक्ष्यामि शाश्वतान् ॥ (क)]

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।

प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १ ॥

Prose-order.—महर्षयः एकाग्रम् आसीनं मनुम् अभिगम्य प्रतिपूज्य [च]

यथान्यायम् इदं वचनम् अब्रुवन् ।

Bengali.—एकाग्रचित्त ओ (बहुभावे) समासीन मनुं मगूथे समागत ईश्वर महर्षि-
गण तीक्ष्ण श्रुति करिनेन एव यथोचित भावे तीक्ष्णक ऐह वाक्ता बलिनेन ॥ १ ॥

English.—The great Seers approached Manu, who was intent and [comfortably] seated, and having revered him spoke in due form these (i.e. the following) words. 1.

Kulluka.—मनुमेकाग्रमासीनमित्यादि । अत्र महर्षीणां धर्मविषयप्रश्ने मनोः
‘श्रूयताम्’ इत्युत्तरदानपर्यन्त-श्लोकचतुष्टयेन एतस्य शास्त्रस्य प्रेक्षावत्प्रवृत्तपद्युक्तानि
विषय-सम्बन्ध-प्रयोजनानि लक्ष्णानि (1) । तत्र धर्म एव विषयः (2) ; तेन सह वचन-

(क) Some of the Mss. of the Manu-Samhitā begin with this verse, but it is not found in the commentaries of Medhātithi and Kullūka. The verse has, however, been recognised by Govindarāja, Nārāyaṇa and Rāghavānanda.

सन्दर्भरूपस्य मानवशास्त्रस्य प्रतिपाद्य-प्रतिपादकभावलक्षणः सन्त्यः (3), प्रमाणात्तरा-
सन्निकृष्टस्य स्वर्गापवर्गादि-साधनस्य धर्मस्य शास्त्रैकगम्यत्वात् (4); प्रयोजनन्तु
स्वर्गापवर्गादि (5), तस्य धर्माधीनत्वात् (6)। यद्यपि पुनः प्रपन्नमनादिरूपः कामोऽप्यत्र
अभिहितः, तथापि “ऋतुकात्वाभिगामौ स्यात् स्वदारनिरतः सदा” [मनु—३।४५]
इति ऋतुकात्वादिनियमेन सोऽपि धर्म एव (7)। एवञ्च अर्थोऽन्येनमपि “ऋताश्चताभ्यां
जीवेत्” [मनु—४।४] इत्यादिनियमेन धर्म एव इत्यवगन्तव्यम् (8)। सोऽप्यत्राप्यत्र
अवाभिहितस्य आत्मज्ञानस्यापि धर्मत्वात् धर्मविषयत्वं सोऽप्यपदेशकत्वं अस्य शास्त्रस्य
उपपन्नम् (9)।

पौरोष्यत्वेऽपि मनुवाक्यानाम् अविगीत-महाजन-परिग्रहात् स्तुत्यपराधश्च वेदमूलक-
तया प्रामाण्यम् (10)। तथा च क्रान्दाग्य-ब्राह्मणे श्रूयते—“मनुर्वै वत् किञ्चिदवदत्
तद्वैषजं मेपज्जतायै” [ताण्ड्य—२३।१६।७] (11) इति। ब्रह्मस्मृतिरप्याह—“वेदार्थोप-
निबन्धत्वात् प्राधान्यं हि मनोः श्रूतम्। मन्वर्थविपरीता या सा स्मृतिर्न प्रशस्यते॥ ताव-
च्छास्त्राणि शीघ्रमेतर्कान्याकरण्यानि च। धर्मार्थमोचोपदेष्टा मनुर्वाचनं दृश्यते” (12)॥
महाभारतेऽप्युक्तं—“पुराणं मानवो धर्मः साङ्गो वेदश्चिकित्सितम्। आज्ञासिद्धानि
चत्वारि न हन्तव्यानि हेतुभिः” (13)॥—विराधिवीहादितर्केन हन्तव्यानि, अनुसूक्त-
मीमांसानादितर्कः प्रवर्त्तनीय एव (14)। अतएव वक्ष्यति (15)—“भार्षं धर्मोपदेशश्च
वेदशास्त्राद्विरोधिना। यत्तर्कैः शानुसन्धेते स धर्मो वेद, नीतरः” (16)॥ इति
[मनु—१।१।१०६]।

सकलवेदार्थादिसमनतां ‘मनुम्’ (17), महर्षयः ‘इदं’ द्वितीयस्त्रीकावाक्यरूपम्,
उच्यते अनेन इति ‘वचनम्’, अनुवन्। श्लोकस्यादौ मनुनिर्देशा सङ्कल्पाः, परमात्मनः
एव संसारस्थितये सात्त्विकैश्वर्यादिसम्पन्न-मनुरूपेण प्रादुर्भूतत्वात् तदभिधानस्य सङ्कल्पाति-
शयत्वात् (18)। वक्ष्यति हि—“एनमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्” (19) इति।
‘एकाग्रं’ विषयान्तराभ्याञ्चितवित्तम्, ‘आसीनं’ सुखोपविष्टम्, ईदृशस्यैव महर्षिप्रयोजित-
दानयोग्यत्वात् (20)। ‘अभिगम्य’ अभिसुखं गत्वा, ‘महर्षयः’ महान्तस्य ते ऋषयश्चेति,
तथा ‘प्रतिपूज्य’ पूजयित्वा। यद्वा, मनुना पूर्वं स्वागतासनदानादिना पूजिताः, तस्य
पूर्णां कृत्वा इति ‘प्रति’शब्दादुद्गोच्यते (21)। ‘यद्यान्याथे’—येन ‘न्यायेन’ विधानेन प्रश्नः
कर्तुं युज्यते—प्रणति-भक्ति-श्रद्धातिशयेनादिना। वक्ष्यति च—“नाष्टः कस्यचिद्दुःखाद्
न चान्यायेन पृच्छतः” (22) इति। ‘अभिगम्य’ ‘प्रतिपूज्य’ ‘अनुवन्’ इति क्रियावचनेऽपि
‘मनुम्’ इत्येव कर्म; अनुवन्निव्यय अकथितकर्मता, कुविधातोर्धिकर्मकत्वात् (23)॥ १॥

Kulluka Explained.

1. श्रूयताम् &c.—From here up to श्रूयताम् in the 4th verse
we get the three essential points which will induce an

inquisitive mind to peruse the work. These three points are (i) विषय (i.e. the *subject-matter* of the work), (ii) सम्बन्ध (i.e. the *relation* of the work with the subject-matter), and (iii) प्रयोजन (i.e. the *aim* of the work).

2. तत्र धर्म एव &c.—Of these the subject-matter is धर्म (sacred law).

3. तेन सह &c.—The relation of धर्म with the Mánava S'ástra (i.e. this work) which is nothing but an arrangement of words is प्रतिपाद्य-प्रतिपादकभावः ; [i.e., धर्म is प्रतिपाद्य and this work is प्रतिपादक । In other words, the work seeks to set forth *what* धर्म is.]

4. प्रमाणांतरासन्निकृष्टस्य &c.—धर्म which is the means of attaining heaven (स्वर्ग) and even of the final emancipation (अपवर्ग), is beyond the pale of any other means of knowledge e.g. प्रत्यक्ष, अनुमान, &c., but can be known only through the S'ástras.

5. प्रयोजनं &c.—The aim of this work is (to be a means of attaining) स्वर्ग and अपवर्ग । [अपवर्ग = मोक्ष or final emancipation].

6. तस्य &c.—That can be attained by धर्म only.

7. यद्यपि &c.—[N. B. It has already been stated that धर्म is the subject-matter of this work. One might say that not only धर्म, but also काम, अर्थ and मोक्ष—the other three ends of life—are the subject-matters of the work, as the latter subjects also have been dealt with here. Kullûka now proceeds to show that these latter ends have indeed been dealt with in this work, but they have been done in such a manner that they might come within the domain of धर्म । So, they need not be separately mentioned.]

यद्यपि &c.—Although such things as intercourse with one's wife, which would come properly under the heading of काम, have been mentioned in this treatise, yet by the enunciation of such rules as 'ऋतुकाळानिगमनीं स्नात् स्नानानिरतः सदा'

(III. 45), those things have, so to say, turned to be धर्मः ।
[In other words, this kind of काम is as good as धर्मः ।]
N. B. The quotation 'ऋतुकालाभिगमो &c.' means—A wife should be visited *only* during the prescribed period of her courses.

8. एवं च &c.—Similarly, the earning of livelihood [which would properly come under the heading of धर्मः] being qualified by such rules as 'ऋतुस्युक्तार्था जीवेत्' &c., (IV. 4, &c.), turns, so to say, to be धर्मः । [In other words, such kinds of धर्मः are as good as धर्मः ।] N. B. The quotation means—One may subsist by Rita (i.e. corns gleaned) and Amrita (i.e. what is got unasked).

9. सोक्षोपायत्वेन &c.—This S'ástra speaks of आत्मज्ञान as the means of मोक्ष । Now, आत्मज्ञान is a धर्मः and so the fact that धर्मः is the subject-matter of this S'ástra and that it imparts instructions as to the attainment of मोक्ष, is established.

10. पौरुषेयत्वेऽपि &c.—The words of Manu, although they come from the lips of a human being, are authoritative in as much as they are based upon श्रुति (Vedas) and have been accepted by persons of unimpeachable conduct.

11. कान्दीयब्राह्मणे &c.—We learn from the Chhándogya Bráhmāna that whatever Manu said is [salutary like] medicine.

[N. B. Veda is of two kinds—Mantra and Bráhmāna. The quotation 'मनुर्वै यत् किञ्चावदत् तदमेषजं भेषजतायै' is from ताण्ड्य-ब्राह्मण २१।१।७ । The name कान्दीय-ब्राह्मण given by Kull. is a collective name of the ताण्ड्य and 7 other Bráhmānas belonging to the Sāma-veda. The passage occurs with slight variations in three other places—Káthaka, xi, 5 ; Maitráyanīya, I. 1. 5 and Taittirīya, II. 2. 10. 2.]

[श्रूयते—Quotations from श्रुति are always introduced with the word श्रूयते, and those from स्मृति with the word स्मर्यते ।]

12. बृहस्पतिरपि आह &c.—Brihaspati [author of one of the

प्रथमोऽध्यायः

20 principal Smritis] says—The superiority of Manu lies in the fact that he puts down in a systematised form the contents of the Vedas. The Smṛiti (code of law) which is opposed to the teachings of Manu is not so commendable. So long do S'āstras, the science of Logic, Grammar, &c., shine as long as Manu does not appear [in the field].

N. B. This passage is not found in the printed code of Brihaspati.

13. पुराणं &c.—The Purāṇas, the code of Manu, the Vedas with their auxiliary sciences [for which see under II. 105], and the medical science (viz. A'yurveda)—these are by themselves authoritative (शास्त्रासिद्धानि), and should not be destroyed by (sophisticated) reasoning.

14. विरोधि &c.—[This is the meaning of, the previous sentence, viz., न ह्यन्वयानि हेतुभिः]—Sophisticated reasonings like those of the Buddhists, should not be directed against them, but favourable arguments like those of the Mīmāṃsā Philosophy should certainly be employed.

15. वक्ष्यति—[Manu] will say later on, viz., in Chap. XII.

16. चाहं &c.—He alone, and no other person, knows the sacred law, who explores [the utterances of] the sages and the body of the laws, by reasonings not repugnant to the Vedic lore.—[Manu, XII. 106.]

17. सकल...मनुम्—[The द्वितीयाक्ष word मनुम् is the word of the text.] Why is मनु so called ? As he is conversant with all the subjects dealt with in the Vedas.

N. B. 'सकलवेदाशोधिमननात् मनुः इति कथ्यते, तं मनुम्' would have expressed the sense more clearly. But Kull. is always very concise.

18. शोकाक्ष्य &c.—The verse begins with the term मनु । The mention of the name of मनु just at the beginning of the verse is auspicious. The Supreme Being appeared in the

shape of Manu endowed with omniscience and omnipotence, and hence the utterance of that name serves as a मङ्गलाचरण ।

19. एनसेके &c.—Some call Him (the Supreme Soul) Agni, others (call Him) Manu, the progenitor of creatures. —[Manu, XII, 123.]

20. ईदृशस्यैव &c.—Only such a one (i. e. who is एकाग्र and सुखोपविष्ट) is in a position to answer the queries of the sages.

21. 'प्रति'शब्दात् उद्गीयते—Is to be inferred from the use of the word प्रति ।

22. नापृष्टः &c.—One should not explain anything to any body unasked, nor should he answer a person who asks *improperly*.—[Manu II. 110.]

23. अश्रुवन् &c.—मनुम् is the अकथित-कर्म i. e. the indirect object of अश्रुवन् [the direct object being वचनम्] । [The indirect object is called the अकथित-कर्म which means 'the object which might be used as some other case (e. g., अपादान, अधिकरण, &c.), but has *not been spoken of* (अकथित) as such.]

N. B. A root is often designated with the addition of an र or तिप् । Thus, ब्रू, ब्रुविः and ब्रवीतिः—all mean the root ब्रू ।

Notes.

मनुम्—मन (to meditate) + उ—कर्तृवाच्ये । See Kull. 17.

एकाग्रम्—Medhātithi explains it as follows—एकस्मिन् विषये अग्र (= मनः) यस्य सः एकाग्रः, तम् । But the word अग्र is seldom used in the sense of मनः । So, we may propose the following exposition—एकम् (= एकः विषयः) अग्रम् (or अग्रे) यस्य सः एकाग्रः, तम् । Adjective to मनुम् ।

आसीनम्—आस (to sit) + शानच्—कर्तृवाच्ये ; seated.

प्रतिपूज्य—(i) पूजयित्वा । The prefix प्रति is expletive here ; it has no special force ; or, (ii) after having returned (प्रति) salutations to Manu [who had welcomed and saluted them first] .

यथान्वायम्—न्यायम् अनतिक्रम्य इति यथान्वायम्, अव्ययीभावः । Duly.

Kull. taking the word with अन्नवन् explains this 'duly' to mean 'with the proper attitude of listeners, viz., with faith, regard, salutation, &c.' Cf. Manu, II. 100. The word may, however, be taken with अतिपूज्य also or rather with *both*, and it is perhaps with this purpose that the word has been placed by the author in an intermediate position.

भगवन् सर्ववर्णानां यथावदनुपूर्व्वशः ।

अन्तरप्रभवाणाञ्च धर्मान् नो वक्तुमर्हसि ॥ २ ॥

Prose.—[छ] भगवन् [त्वं] सर्ववर्णानाम् अन्तरप्रभवाणां च धर्मान् नः (= चक्षुष्यं) यथावत् अनुपूर्व्वशः [च] वक्तुम् अर्हसि ।

Bengali.—हे भगवन्, ब्राह्मणादि सर्ववर्णन ७ अन्तरप्रभवन गणकीन जातिमनुद्भूत धर्म जातिनि अन्नर्थ करिषा आनुपूर्व्विक जानादिगरेन निकटे यथावत् कोर्छन कर्छन ॥ २ ॥

English.—Be pleased, O lord, to tell us precisely and in due order the sacred laws of all the [principal] castes and also of the intermediate ones. 2.

Kulluka. किमन्नवन् इत्यपेक्षायामाह—भगवन्नित्यादि । ऐश्वर्यादीनां भगवच्छब्दे वाचकः (1) । तदुक्तं विष्णुपुराणे [३।५।७४]—“ऐश्वर्यस्य समयस्य वीर्यस्य यशसः श्रियः । ज्ञानवेरागययौश्चैव वर्णां भग इतीहना” (2) ॥ सतुवक्तेन सम्बोधनं ‘भगवन्’ इति । ‘वर्णाः’ ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः, सर्वे च ते वर्णाश्चेति ‘सर्ववर्णाः’, तेषाम् । ‘अन्तरप्रभवाणाञ्च’ सहैवाजातीनाद्यापि (3)—अनुत्तोम-प्रतिलोमजातानाम् अम्बह-करण-चतुप्रभृतीनां (4), तेषां विजातीय-मैथुन-सम्बन्धेन खरतुरगीय-सम्पर्क-जाताश्चतरवत् जात्यन्तरत्वात् वर्ष-शब्देन अग्रहणात् पृथक् प्रश्नः (5) । एतेन अस्य शास्त्रस्य सर्वोपकारकत्वं दर्शितम् । ‘यथावत्’—यो धर्मां यस्य वर्णस्य येन प्रकारेणाहति, इत्यनेन आश्रमधर्मादीनामपि प्रश्नः (6) । ‘अनुपूर्व्वशः’ क्रमेण—प्रथमं (क) जातकर्म्म, तदनु नामधेयमित्यादिना । धर्मान् ‘नः’ अद्यत्यं ‘वक्तुमर्हसि’ सर्वधर्माभिधाने योग्यो भवति । ‘तस्माद् ब्रूहि’ इति अध्येषणम् अध्याह्वयिम् (7) । यत्तु ब्रह्महत्यादिरूपाऽधर्मोक्तौर्जनमप्यत्र तत् प्रायश्चित्त-विधिरूप-धर्मोविषयत्वेत, न स्वतन्त्रतया (8) ॥ २ ॥

(क) M, S and V omit प्रथमं perhaps on the ground that जातकर्म्म is not the very first of the संस्कारs. We have, however, kept it here on the ground of perspicuity.

Kulluka Explained.

1. ऐश्वर्यादौनाम् &c.—The word भग means ऐश्वर्य (i. e. ईश्वरत्व = mastery), &c. [See Kull. 2.]

2. The word भग means these six things :—perfect lordship (i. e. ability to do anything and everything), strength, fame, riches, knowledge and absence of worldly desires. This is the convention (इदं न्यायः) ।

N. B. That such and such words should mean such and such things is nothing but a *convention*.

3. संकीर्णं &c.—Also of the mixed castes.

4. अनुलोम &c.—Those who are begotten in the manner of अनुलोम and प्रतिलोम, viz., अश्वत्थ, करण, चतु, &c. [See Notes].

5. तेषां विजातीयं &c.—These (sub-castes) are separately referred to as they do not belong to any particular वर्ण, in as much as they are produced by promiscuous intercourse [between two primary castes] like the mule (अश्वतर) which springs from the intercourse between the ass and the horse, and is thus a quite distinct breed.

N. B. Kullūka forgets here that the issue of अनुलोम-विवाह is quite legitimate and is, in some cases at least, held to belong to his father's caste. [See Manu X. 5]. To say that the मूढमिश्रित, अश्वत्थ, &c., are non-descripts is extremely perverse.

6. यो धर्मः &c.—What is duty of what class and how is that duty to be performed ; hence, the query includes also आश्रमधर्म, &c. N. B. आश्रमधर्म means the duties relating to the different stages of life. [See under II. 25.]

N. B. By the expression येन प्रकारेण अर्हति Kullūka hints that the word यथावत् is formed with the affix वति—अर्हार्थे ।

7. तथात् &c.—The request 'therefore say' is to be understood.

8. यत् &c.—That the work also describes such *sinful* acts as ब्रह्महत्या, &c., is to be explained by the fact that they are not

spoken of independently, but in connection with their *expiations* (प्रायश्चित्त) which will indeed prove as *virtues*.

Notes.

यथावत्—यथा + वत्—अर्थात् ; by the rule 'तदर्हम्' ।

अनुपूर्वशः—अनुपूर्व + शस् ; अव्ययम् । In due order ; first जातकर्म [see II. 29], then नासकरण [II. 50], and so on.—Kull. It should be noted, however, that जातकर्म is not the very first of the संस्कारs. Three other संस्कारs precede it. Govinda-rāja is more accurate when he explains अनुपूर्वशः as निषेकादिक्रमेण, निषेक or गुर्भाधान being the first of the संस्कारs. For the संस्कारs, see under II. 26.

अन्तरप्रसवायाम्—The एव is optional here by the rule 'प्रातिपदिकान्त-नुम्-विभक्तिषु च' । अन्तरे प्रभवः द्वेषाम् ; of the intermediate ones, i. e., of the sub-castes (born of two different castes). These may be broadly divided into two classes :—

- (i) अनुलोमजाः—viz. सृष्टाभिषिक्त, अश्वत्थ, &c. (who are begotten by superior castes on women coming from inferior ones), and
- (ii) प्रतिलोमजाः, viz., चक्षु, चाण्डाल, &c., (who are begotten by inferior castes on women coming from superior ones).

N. B. अनुलोम may be of two kinds—due to (i) विवाह or (ii) व्यभिचार । The former is approved, while the latter is disapproved by the S'āstras. प्रतिलोम is always disapproved.

सृष्टाभिषिक्त [also called सृष्टावसिक्त]—has a ब्राह्मण father and a duly married चरित्र mother. [Yājñavalkya, I. 91.]

अश्वत्थ—has a ब्राह्मण father and a duly married वैश्य mother. [Manu, X. 8.]

चक्षु—has a वैश्य father and a शूद्रा mother. Cf. 'वैश्यात् करणः शूद्रात्' [Yājñavalkya, I. 92]. The explanation of the term करण here as referring to the ब्राह्मचर्य class of that name (as has been done by some) seems to be out of place.

चक्षु (प्रथमैकवचने अत्ता)—has a शूद्र father and a चरित्रा mother. [Manu, X. 12].

चाण्डाल—has a शूद्र father and a ब्राह्मणी mother. [Manu, X. 12.]

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः ।

अचिन्त्यस्याप्रमेयस्य कार्य्यतत्त्वार्थवित् प्रभो ॥ ३ ॥

Prose.—[हि] प्रभो, त्वं हि (=यतः) एकः स्वयम्भुवः (=अपौरुषेयस्य) अचिन्त्यस्य अप्रमेयस्य अस्य सर्वस्य विधानस्य (=वेदस्य) कार्य्यतत्त्वार्थवित् ।

Substance.—सर्वं धर्माः वेदे उक्ताः । स तु वेदः सूत्रात् बाहुल्यात् अस्माभिः ज्ञातुं शक्यं न शक्यते । त्वमेव तस्य तत्त्वं सत्यं ज्ञानासि । अतः त्वमेव अस्मान् धर्मं वेदं दर्शयि, नाऽन्यः कोऽपि ।

Bengali.—वेदद्वे हे प्रभो, एकमात्र आपनिहै এই अछिछनोर, अथमेव, ও আপনাকেই নম্রং বেদের প্রতিপাল্য কর্ত্ত ও ব্রহ্ম বিষয়ে অভিজ্ঞ ॥ ৩ ॥

English.—For, Thou alone, O lord, knowest the rites [enjoined] and the real essence [established] by this self-existent system of the entire ordinance (i. e. Veda), which is unknowable and unfathomable. 3.

Kulluka. सकलधर्माभिधान-योग्यत्वे हेतुमाह—त्वमेकः इत्यादि । 'हि'शब्दो हेतौ । वस्मान् त्वम् 'एकः' अद्वितीयः (१), अस्य 'सर्वस्य' प्रत्यक्षतस्य स्यूत्यादनुमेयस्य च (क) (२), 'विधानस्य'—विधायनोन्नेन कर्माणि अग्रिहावादीनीति 'विधानं' वेदः तस्य, 'स्वयम्भुवः' अपौरुषेयस्य, 'अचिन्त्यस्य'—बहुशाखाविभिन्नत्वादिवत्तया परिच्छेत्तुम-योग्यस्य (३), 'अप्रमेयस्य'—सीमासादित्याद्य-निरपेक्षतया अनवगम्यमान-प्रमेयस्य (४), 'कार्य्यम्' अनुष्ठेयम्—अग्रिष्टोभादि, 'तत्त्वं' ब्रह्म—“सर्वं ज्ञानमनन्तं ब्रह्म” [तैत्तिरीय ३।१।१] इत्यादिवेदान्तवेद्यं (५), तं एव 'अर्थः' (ख) (६) प्रतिपाद्यभागः (७), तं वेत्तीति 'कार्य्यतत्त्वार्थवित्' । नेधातिथिस्तु कर्मासीमासा-वासनया वेदस्य कार्य्यमेव तत्त्व-रूपोऽर्थसं वेत्तीति 'कार्य्यतत्त्वार्थवित्' इति व्याचष्टे (८), तत् न (९) । वेदानां ब्रह्मण्यपि प्रामाण्याभ्युपगमात् न कार्य्यमेव तत्त्वरूपोऽर्थः (१०) । धर्माधर्म-व्यवस्थापन-समर्थत्वात् 'प्रभो' इति सम्बोधनम् (११) ॥ ३ ॥

Kulluka Explained.

१. अद्वितीयः—You alone.

२. प्रत्यक्षतस्य &c.—N. B. Veda is of two kinds—(i) Some

(क) स्यूत्यनुमितस्य—A. प्रत्यक्षस्य तस्य स्यूत्यादनुमेयस्य—S and V.

(ख) तदेव अर्थः—All except A and S.

texts are directly found in the Veda ;—these are called प्रत्यक्षश्रुत (directly known) Veda ; and (ii) some texts are to be inferred from their references in the Smritis, &c.;—these are called अनुवीच्य Veda. When some matters are found in Smritis, &c., but not in the Veda, it is to be inferred that they must have been in the Veda also, but that those texts have been lost somehow or other.

3. बहुशाखा &c.—Too high for conception on account of its being divided and sub-divided into various branches (शाखा) ।

N. B. The Veda is principally divided into 4 divisions, viz. Rik, Yajuh, Sāma and Atharva, each of which, again has great many sub-divisions (शाखा) ; such as, शाकल, वाष्कल, आश्वलायन, &c., of the Rig-veda ; कठ, तैत्तिरीय, &c., of the Yajur-veda ; कौशुल, &c., of the Sāma-veda ; and शौनक, &c., of the Atharva-veda.

4. मौनोच्चादि &c.—The sense of which is incapable of being understood independently of (i. e. without the help of) the maxims of the Mimāmsā philosophy.

5. सत्यं &c.—Which can be known from such texts of the Vedānta (i. e. Upanishad) as 'सत्यं ज्ञानमनन्तं ब्रह्म' ।—तैत्तिरीयोपनिषत्, २।१।१ ।

6. ते एव अर्थः—These two viz. कार्यं and तत्त्व are the objects in view.

7. प्रतिपाद्यभागः—The principal thing to be established.

8. मेधातिथिश्च &c.—Medhātithi, however, owing to the impression (वामना) left on him by the कर्ममोक्षा [of Jaimini (as distinguished from ब्रह्ममोक्षा i. e. Vedānta philosophy of Vyāsa)] explains the phrase thus—तत्त्वरूपः अर्थः तत्त्वार्थः, कार्यमिव तत्त्वार्थः, सं वेति इति ।

9. तत् न—That's not it.

N. B. The मौनोच्चा Philosophy which establishes the importance of कर्म i. e. sacrifices, &c., is called कर्ममोक्षा, and the

वेदान्त Philosophy which establishes the importance of तत्त्वज्ञान is called ब्रह्ममीमांसा। Medh. was an ardent student of the former school, but Kull. recognises the latter school also. Medh., consistently with his creed, in explaining the phrase कार्यतत्त्वार्थ &c. takes कार्य only to be the principal object of the Vedas. Kull. finds fault with that explanation and ascribes it to the undue influence of कर्ममीमांसा over Medhātithi. For Kullūka's grounds, see below.

10. वेदानां &c.—The Vedas are admitted to be a proof in regard to the Supreme Being also, and therefore कार्य is not the only object of the Vedas.

11. धर्माधर्मे &c.—Manu is addressed as the 'lord' as he is competent to speak authoritatively on धर्म and अधर्म।

Notes.

विधानस्य—Of the Vedas. विधीयन्ते अनेन कर्माणि (अग्निहोत्रादीनि) इति विधानं=वेदः। वि-धा+ल्यट्—करणवाच्ये। The word is seldom used in this sense.

स्वयन्मुषः—स्वयन्-भू + क्तिप्—पठ्याः एकवचनम् ; adj. to विधानस्य which is neuter. Hence, in the first case, singular, the word should be spelt as स्वयन्मु (with short उ in the neuter)—स्वयन्मु means self-born, i. e., eternal.

अचिन्त्यस्य—See Kull. explained 3.

अप्रमेयस्य—See Kull. explained 4.

कार्यतत्त्वार्थवित्—(i) कार्यं च तत्त्वं च कार्यतत्त्वं, कार्यतत्त्वे एव अर्थः कार्य-तत्त्वार्थः, तं वेत्ति इति विद+क्तिप्—कर्तरि। Kull.

(ii) तत्तम् एव अर्थः तत्त्वार्थः, कार्यम् एव तत्त्वार्थः कार्यतत्त्वार्थः, तं वेत्ति इति—Medh.

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः।

प्रत्युवाचाच्च तान् सर्वान् महर्षीर्जिह्वयतामिति ॥ ४ ॥

Prose.—तैः महात्मभिः (= ऋषिभिः) तथा पृष्टः अमितौजाः सः (= मनुः)

तान् सर्वान् महर्षीन् आर्यं श्रूयताम् इति [उपक्रम्य] सम्यक् (=यथातत्त्वं) प्रत्युवाच ।

Bengali.—महामुत्तम महर्षिगणकर्तृक उत्तररूपे संपृष्ट अग्नितत्त्वात् ननु नैह विविधेण अर्थना करिष्या “आपनारा सुभुव” एह बलिषा यथायथत्वात् तद्वादिनेषु एतेषु अत्रात्तर दिशश्चिन्तेन ॥ ४ ॥

English.—He of measureless power, being thus asked by those high-minded ones, honoured all those great seers and duly answered them—“Please hear”. 4.

Kulluka.—स तेः पृष्टस्तथा सम्यगित्यादि । ‘सः’ मनुः ‘तेः’ महर्षिभिः ‘तथा’ तेन प्रकारेण पूर्वोक्तेन न्यायेन प्रणति-भक्ति-अह्मादिश्रयादिना पृष्टस्तान् ‘सम्यक्’ यथातत्त्वं प्रत्युवाच ‘श्रूयताम्’ इत्युपक्रम्य (१) । ‘अमितम्’ अपरिच्छेद्यम् ‘ओजः’ सामर्थ्यं ज्ञान-तत्त्वाभिधानादौ यस्य सः तथा । अतएव सर्वज्ञ-सर्वशक्तितया महर्षीणामपि प्रश्नविषयः । ‘महात्मभिः’ महानुभावैः । ‘आर्च्यं’ पूजयित्वा—आङ्पूर्वस्व अर्चतेत्येवमस्य रूपमिदम् । यस्मात्तन्नाभिधानमपि (२) पूजनपुरःसरमेव कर्तव्यमित्यनेन दर्शितम् ।

ननु (३), ननुप्रश्नीतले अस्य शास्त्रस्य ‘स पृष्टः प्रत्युवाच’ इति न युक्तम्, ‘अर्हं पृष्टो ब्रवीमि’ इति युज्यते । ‘अस्यप्रश्नीतले च कथं मानवीय-संहितेति ? उच्यते (४) । —प्रायेण आचार्याणामिदं शक्ती (५) यत् स्वाभिप्रायमपि परोपदेशमिव वर्णयन्ति (६) । अतएव “कस्म्यपि जैमिनिः, प्रत्युवाच” इति जैमिनिरेव सूत्रम् (७) [कीर्त्तनासा— ३।१४] । अतएव “तदुपर्यपि वादरायणः, सम्भवात्” इति वादरायणस्यैव शारीरक-सूत्रम् (८) [१।१२६] ॥ अथवा सन्पदिष्टा धर्मासाच्छिद्येण भृगुणा तदाज्ञया उपनिबद्धाः । अतएव बह्व्यति—“एतद्वोऽयं भृगुः शास्त्रं आवदिष्यत्येषतः” इति [मनु—१।५८] । अतो युज्यते एव ‘स पृष्टः प्रत्युवाच’ इति । सन्पदिष्टधर्माप-निबद्धत्वाच्च मानवीय-संहितेति व्यपदेशः (९) ॥ ४ ॥

Kulluka Explained.

१. श्रूयताम् इत्युपक्रम्य—Beginning with श्रूयताम् ।
२. अभिधानम्—Exposition.
३. ननु—[This अव्यय is often used to introduce a discussion. For the discussion, see Notes.]
४. उच्यते—This may be said in reply.
५. शक्ती—Mannerism.
६. स्वाभिप्रायमपि &c—Describe even their own views as those of others.

7. कर्माणि &c. [मीमांसानुव. ३।१।४]—Jaimini himself is the author of the Sūtra 'कर्माणि &c.,' [but he refers to himself in the third person.]

N. B. While discussing the *means* (अर्थ) and the *end* (फल) Jaimini, the author of the मीमांसा philosophy, first quotes the opinion of the sage Bādari who holds that only द्रव्य, गुण and संस्कार are the means—'द्रव्यगुणसंस्कारेषु यादरिः' (३।१।२)। Then he gives his own opinion in the Sūtra 'कर्माणि जैमिनिः, फलार्थत्वात्' (३।१।४) which means—according to Jaimini the कर्म (i. e. sacrifices) also are अर्थ or means (not an end), for, they are enjoined to be performed as means to an end].

8. तदुपपद्येति &c.—Bādarāyana (name of Vyāsa) himself is the author of the शारीरकसूत्र (i. e. Vedānta Sūtra) 'तदुपपद्येति &c.' [but he refers to himself in the third person].

N. B. The Sūtra 'तदुपपद्येति' &c. (१।३।२६) means—The S'āstra is a necessity [not only with man, but] also with those higher than man, i. e., the gods, &c. Why? Because there is every possibility of its being so, [in as much as the gods, &c. also have their own ends (e. g., मोक्ष) to pursue]. Vedānta Sūtras of Vyāsa are called शारीरक Sūtras. शरीरम् आत्मत्वेन अभिसम्बन्धे इति शरीरं जीवः । शरीरम् (जीवम्) अधिकृत्य कृतं सद्म इति शरीर + कम् ।

9. मनुपदिष्ट &c.—The work is called मानवीय-संहिता in as much as it contains the धर्म [originally] instructed by Manu.

Notes.

अमितो जाः—अमितम् अोजः (सामर्थ्यम्, अत्र ज्ञानतत्त्वकथनादौ सामर्थ्यं) यस्य सः—बहुव्रीहिः ।

आर्च्यं—आर्च्-अर्च + क्यप् । Having worshipped.

महर्षीञ्जुयताम्—महर्षीन् and जुयताम्, when combined by the rules of Sandhi, will yield 4 optional forms--महर्षीञ्जुयताम्, महर्षीञ्-अर्चताम्, महर्षीञ्जुयताम् and महर्षीञ्जुयताम् । Sandhi is compulsory in a poetic foot

Question. How would you justify the title Manu-Samhitā in spite of this reference to Manu in the third person (सः) instead of in the first person (अहम्) ?

Answer. It may be justified in two ways :—

i) It was an almost common practice with the ancient आचार्याs to refer to themselves in the third person. Or,

(ii) It might be that these are not the words of Manu, but of his pupil Bhrigu, as would appear from passages like एतद्वेदाऽयं ऋगुः गान्धर्वं आचक्षिप्यत्युपश्रुतः (I. 59). The title Manu-Samhitā will then mean ‘the Samhitā which contains the *teachings of Manu*, although not always his exact words’. See Kull.—
‘ननु मनुप्रणीतत्वे.....मानवीयसंहितेति त्वपदेशः’।

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ५ ॥

Prose.—इदं (= जगत्) सर्वतः (= सर्वम्) तमोभूतम् अप्रज्ञातम् अलक्षणम् आविज्ञम् अप्रतर्क्यम् प्रसुप्तम् इव आसीत् ।

Substance.—परिदृश्यमानम् इदं सर्वं जगत् आदौ प्रकृती बीजम् आसीत् । तदा प्रत्यक्षानुमानादि-प्रमाणसाहाय्येन तर्कयित्वा इदं ज्ञातुं शक्यं नासीत् ।

Bengali.—[शब्दम् अवज्ञात्] এই সমস্ত জগৎ তমঃ অর্থাৎ অকৃতিতে নীল ছিল । ইহা চক্ষুরাণি ইন্দ্রিয়ের অগোচর, অনুমানের অগম্য, তর্কের অযোগ্য এবং শব্দ-প্রমাণের বহিষ্কৃত বস্তু। অতএব জ্ঞাত [ক্রিয়াক্ষম] ছিল । ৫ ॥

English.—All this [world] was immersed in Tamas (i.e. Prakriti or the Root-evolvent)—imperceptible, destitute of distinctive marks, unattainable by reasoning and undefinable [by authoritative statements] as if in profound sleep. 5.

Kulluka. “मृद्यताम्” इत्युपचितमर्थनाह—आसीदिदमिति । जगुः सुनीनां धर्मविषयप्रश्ने तत्रैव उत्तरं दातुमुचितम् । तत् काऽयमप्रज्ञातः (1) प्रलयदशायां कारण-बीजस्य (2) जगतः सृष्टिप्रकरणावतारः (3) ? अत्र ज्ञेयत्वमिति समादधे ।—शास्त्रस्य सहाप्रयोजनत्वम् अनेन सर्वत्र प्रतिपाद्यते । ब्रह्माद्याः स्थावरपथ्यन्ताः संसारगतयोऽर्थाधर्मनिमित्ता अप्रतिपाद्यान्ते (4)—“तससा बहुरूपेण वेदिताः कर्षहेतुना” इति

[मनु—१।४२] । वक्ष्यति च—“एता दृष्टास्व जीवस्व गतौः स्वेनैव चेतसा । धर्मतोऽ-
धर्मतश्चैव धर्मो दध्यात् सदा मनः ॥” इति [मनु—१।२।२३] । तस्य निरति-
शयेयर्थेऽतुर्धर्माः ; तद्विपरीतस्य अधर्मः ; तद्रूपपरिज्ञानार्थमिदं शास्त्रं सद्भाप्रयोजनम्
अध्येतव्यम् इत्याध्यायतात्पर्यम् (क) (५) इत्यनेन (६) । गोविन्दराजस्यापि इदमेव
समाधानम् ; नेतन्मनोहःम् । धर्मस्वरूपप्रश्ने यत् धर्मस्य फलकीर्तनं तदपि अप्रस्तुतं,
धर्मोक्तिमात्रात् हि शास्त्रम् अशेषम् । किञ्च (७)—कर्मणां फलनिर्वृतिं इत्येकं
महर्षिभिः । आदशे वक्ष्यमाणा सा वक्तुमादी न युज्यते (८) ॥

इदन्तु वदानः—सुनीनां धर्मविषयप्रश्ने जगत्कारणतया ब्रह्मप्रतिपादनं धर्मकायन-
मेव इति न अप्रस्तुताभिधानम्, आत्मज्ञानस्यापि धर्मरूपत्वान् । मनुनैव “इतिः चसा
इमोऽस्तिथं शौचमिन्द्रियनिग्रहः । धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥” इति
[मनु—६।२२] दशविधधर्माभिधाने विद्याशब्दवाच्यमात्मज्ञानं धर्मत्वेनोक्तम् (९) । सद्भा-
भारतेऽपि—“आत्मज्ञानं तितित्वा च धर्मः साधारणो (१०) नृप” इत्यात्मज्ञानं धर्म-
त्वेनोक्तम् । याज्ञवल्क्येन तु परमधर्मत्वेन (११) । यदु म् [याज्ञवल्क्य १।८]—“इत्या-
चारदमाऽहिंसा दानं स्वाध्यायकर्म च । अथं तु परमो धर्मो यदयोगेनात्मदर्शनम्” ॥ (१२)
इति । जगत्कारणत्वञ्च ब्रह्मलक्षणम् (१३), अतएव ब्रह्मसमीक्षायां “अथातो
ब्रह्मलिङ्गसा” इति सूत्रानन्तरं ब्रह्मलक्षणकथनाय “जन्माद्यस्य यतः” (१४) इति द्वितीय-
सूत्रं भगवान् बादरायणः प्रणिनाय ।—अस्य जगती यतः ‘जन्मादि’ सृष्टिस्थितिप्रलयम्
इति सूतार्थः । तथाच श्रुतिः—“यतो वा इमानि भूतानि जायन्ते, येन जातानि
जीवन्ति, यत् प्रयत्नाभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्मति” (१५) [तैत्तिरीय—
३।१।१] । प्राधान्येन जगदुत्पत्तिस्थितिलयनिमित्तोपादान-ब्रह्म-प्रतिपादनम् आत्मज्ञानरूप-
परमधर्मभावगसाय प्रथमाध्याये (ख) कृत्वा (१६) संस्कारादिरूपं धर्मं तदङ्गतया
द्वितीयाध्यायादिक्रमेण वक्ष्यति इति न कश्चिद्विरोधः (१७) । किञ्च, प्रश्नोत्तरवाक्याना-
मेव स्वरसात् (१८) अयम् उक्तः (ग) अर्था लभ्यते । तथाहि—

१००

धर्मो दृष्टे मनुब्रह्म जगतः कारणं ब्रवन् ।

आत्मज्ञानं परं धर्मं विधेति व्यक्तमुक्तवान् ॥

प्राधान्यात् प्रथमाध्याये साधु तस्यैव कीर्तनम् ।

धर्मोऽन्यस्तु तदङ्गत्वादयुक्तो वक्तुमनन्तरम् (१९) ॥

(क) इत्याध्यायतात्पर्यम्—A, B, Bg, G, J, M, V.

(ख) प्रथमाध्यायम्—All except A and P.

(ग) उक्तः—Omitted in A, but mentioned in P. सदुक्तः—All others.

‘इदम्’ इति अध्यक्षेण (20) सर्वस्य प्रतिभासमानत्वात् जगन्निर्दिश्यते (21) । इदं जगत् तमोभूतं तमसि स्थितं लीनमासीत् । तमःशब्देन गुणवृत्त्या (22) प्रकृति- निर्दिश्यते । तम इव ‘तमः’ । यथा तमसि कानाः पदार्था अध्यक्षेण न प्रकाशन्ते (क), एवं प्रकृतिस्त्रीणा अपि भावा नावगम्यन्ते इति गुणयोगः (23) । प्रलयकाले सूक्ष्म- तया प्रकृतौ लीनमासीदित्यर्थः । तथाच श्रुतिः [ऋग्वेद, १०।१२.१२]—“तम आसीत् तमसा शूदमये” इति । प्रकृतिरपि ब्रह्मात्मना (क) अव्याकृता (ग) (24) आसीत् । अतएव ‘अप्रज्ञातम्’ अप्रत्यक्षम् । सकलप्रमाणश्रेष्ठ(घ)-प्रत्यक्षगाचरः प्रज्ञात इत्युच्यते (25) तन्न भवति इति अप्रज्ञातम् । ‘अलक्षणम्’ अननुमेयं—लक्ष्यते (26) अनेनेति ‘लक्षणं’ लिङ्गं (27), तदस्य नामोक्तिरलक्षणम् । ‘अप्रतक्ष्यं’ तर्कविशुद्धयर्थम् । तदानीं वाचक- स्थूलशब्दाभावात् शब्दतोऽपि ‘अविज्ञेयम्’ (28) । एतदेव च प्रमाणतयं सतत्त्वं वादशाध्याये मनुना अभ्युपगतम् (29) । अतएव अविज्ञेयमिति अर्थापत्त्याद्यगोचरमिति धरणीधरस्य अप्रव्याख्यानम् (30) (ङ) । न च नामोदेव इति वाच्यं, तदानीं श्रुतिसिद्धत्वात् (31) । तथाच त्रयने [बृहदारण्यक—१।४.३।७]—“तदेतन्मूर्त्त्यव्याकृतमासीत्” (32) । छान्दोग्योपनिषद् [६।१.१]—“सदेव सत्यं दमय आसीत्” (33) । इदं जगत् सदेवासीत् ब्रह्मात्मना आसीदित्यर्थः । सच्छब्दे ब्रह्मवाचकः (34) । अतएव प्रसूतनिव सर्वतः, प्रथमार्थे तसिः (च), लक्षाद्याऽक्षमसित्यर्थः ॥ ५ ॥

Kulluka Explained.

1. अप्रस्तुतः—Irrelevant.
2. कारणलीनस्य—Immersed in the Primal Cause.
3. कृष्टिप्रकरणावतारः—The introduction of an account of Creation.
4. ब्रह्माद्याः &c.—It is established here that everything in this world—from Brahmā down to the immobile creation—is due to धर्म and अधर्म. That is, धर्म leads to a higher and अधर्म to a lower form of creation.

(क) प्रकाशन्ते—All except A.

(ख) ब्रह्मात्मा—S. (ग) अवगता—A.

(घ) सकलप्रमाणश्रेष्ठतया—All except J. But that is a clumsy construction which is, however, not uncommon with Kull.

(ङ) धरणीधरस्यापि व्याख्यानम्—B, Bg, Bh, G, M, P, V. धरणीधरस्य व्याख्यानम्—A. (च) प्रथमार्थे तसिः—Omitted in A and S.

5. तद्रूपपरिज्ञानार्थम् &c.—To know the precise nature of those things (viz., धर्म and अधर्म) this highly useful S'āstra should be studied.

6. इत्यनेन—Here ends the quotation from Medh. [It begins with शास्त्रस्य महाप्रयोजनत्वम् &c.]

7. किंच = Besides.

8. कर्मणां &c.—[Here Kull. takes delight to put his criticism in verse. The couplet means :—[The results of actions which will have to be discussed by the author in the 12th chapter in compliance with a request of the sages [directly to that effect], viz. कर्मणां फलनिर्दिष्टं यच्च, cannot be, with propriety, discussed here in the beginning.

9. विद्याशब्दवाच्यम् आत्मज्ञानम्—आत्मज्ञान which is intended by the word विद्या in the preceding quotation.

10. धर्मः साधारणः—धर्म in general.

11. याज्ञवल्कीय इति &c.—The verb of this sentence is 'उक्तम्' to be understood from the previous sentence.

12. इज्याचार &c.—इज्या, आचार, &c./are धर्म, and आत्मदर्शन (i.e. realisation of the self) by meditation is परमधर्म.

13. जगत्कारणत्वं &c.—ब्रह्म may be properly defined as the जगत्कारण—the cause of the universe.

14. जन्माद्यस्य &c.—अस्य (जगतः) जन्मादि (सृष्टिस्थितिप्रलयम्) यतः (यस्मात्) भवति, तत् ब्रह्म ।

15. यतो वा इमानि &c.—Taittiriya Upanishad, 3. 1. 1. वा इमानि = वे इमानि । प्रयत्निः = प्र-इण् + शठ्, कौ, १ सा बहुवचनं ।

16. कृत्वा—having for its object '—ब्रह्मप्रतिपादनम्' ।

17. प्राधान्येन &c.—[It has already been stated that धर्म is the subject-matter of this treatise. So] the author first speaks of परम (primary) धर्म in the 1st chap., and then of the अधर्मा (secondary) धर्म (viz., संस्काराः—sacraments, &c.,) in the 2nd and the following chapters. So there is nothing anomalous.

18. स्वरसान्—[स्वरस here means 'spirit', 'purport'].

19. घर्मे वृष्टे &c.—[Kull. puts the sum and substance of his own view *in verse*.]

20. अक्षक्षेप—प्रत्यक्षम् ; directly with the senses.

N. B. अक्षक्षेप and अक्षक्षम् are optional forms in the अव्ययीभाव समास in the third case-ending. Here तृतीया is according to the rule “प्रकृत्यादिभ्यः &c.”

21. इदमिति &c.—The word इदम् means the ‘world’ which is before the eye of everybody.

22. गुणवृत्त्या—in the secondary sense. गुणवृत्ति means ‘secondary (गुण or गौण) sense based upon *analogy*’.

23. यथा &c.—The गुणयोग or analogy may thus be applied. As things in darkness do not appear before our vision, so things immersed in प्रकृति or the Primal Cause cannot be discerned with the senses. Hence, प्रकृति may be called तनः ।

24. अव्याकृता—Unmanifested.

25. सकलप्रमाण &c.—Things that are प्रत्यक्ष are said to be प्रजात [properly so called], as प्रत्यक्ष is the best of the प्रमाणस.

N. B. प्रमाणस are the means of knowledge, viz., प्रत्यक्ष, अनुमान, &c.

26. लक्ष्यते—Inferred.

27. लक्षणं=लिङ्ग=Sign.

28. तदानीं &c.—It (the world) could not be understood by means of word [which is one of the प्रमाणस (i. e. means of knowledge)], as there was no स्मृत word at that time.

N. B. The word which is *uttered* to express an object (पदार्थ) is स्मृतशब्द, its essence is सूक्ष्मशब्द । Neither of them existed in the beginning.

29. एतदेव &c.—These three प्रमाणस (viz., प्रत्यक्ष, अनुमान and शब्द or आप्तवाक्य—authority of Scripture) together with तर्क as their subsidiary, [referred to respectively by the four adjectives अप्रजातम्, अलक्षणम्, अविज्ञेयम् and अप्रतर्क्यम्], are recognised by Manu in the 12th chapter.

Cf. प्रत्यक्षं चानुमानं च शान्तिं च विविधांगसम् ।

तदं सुविदितं कार्यं धर्मशुद्धिमधीक्षता ॥ .xii. 104.

आदि धर्मोपदेशं च वेदशास्त्राद्विराजना ।

यत्तर्कणाऽनुसन्धत्त स धर्म वेद, नीतरः ॥ xii. 105.

30. अधिज्ञेयम् &c.—Dharanīdhara (one of the commentators of Manu) explains अधिज्ञेयम् as 'beyond the pale of अध्यापत्ति &c.' [N. B. अध्यापत्ति, &c., are a few minor प्रमाण्य recognised by some in addition to the primary प्रमाण्य, viz., प्रत्यक्ष, अनुमान and शब्द referred to above.] Kull. says that this is a wrong explanation (अपव्याख्यासम्) [given by] Dharanīdhara. [Kullūka's ground is that when these exactly tally with the primary प्रमाण्य mentioned later on by Manu himself, why should you here (in his own writing) have recourse to minor प्रमाण्य which have never been referred to by him ?]

31. न च &c.—[Instead of saying that the world *existed* in such a condition why do you not say that it did not exist at all ? In reply to this Kull. says—] It cannot be said that the world did not exist at all ; because, [its existence] at that time is established by Vedic texts. N. B. The word तदानीं is best placed before नासीत् but seems to have been shifted to the present position through a copyist's inadvertence.

32. तद्धि देव &c.—तत्तु ह इदं तद्धि &c.—बृहदारण्यक—१।१।७ ।

33. सदेव &c.—हे सौम्य, इदं सत् एव अग्रे आसीत् ।

34. सत् &c.—सत् [in the quotation] means ब्रह्म—[the existent].

ननु मुनीनां...युक्ती ब्रह्मसमन्तरम्—The following is a summary :—

Manu is asked by the sages to lecture on धर्म । But he begins with an account of the creation of the universe. Kull. discusses the relevancy of that subject here. First he puts forth the view of Medh. and Govind. who hold that—

This topic is intended to set forth the value of धर्म by showing that धर्म leads to evolution or progress (i. e. attainment of the higher grades of creation), and अवर्त्म to

dissolution or degeneration (i. e. degradation to the lower grades of creation).

In criticising the above view Kull. says—

The above view is not convincing, the query of the Rishis being on चर्म and not on the *value* of चर्म. The latter is a subject which has been fully discussed in its proper place, *viz.*, in the 12th chap. in reply to a query distinctly to that effect. Hence, according to Kull.—

The description of this evolution of the universe is intended for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being regarded as the *highest virtue* in man. The highest virtue has been mentioned in the 1st chap. and the secondary virtues (*viz.*, the sacraments, &c.) will come later on. *viz.*, in the 2nd and the following chapters.

Notes.

With this verse cf. Bible, Genesis, 1. 2.

तमोभूतम्—तमः इव इति तमोभूतम्, निम्नसमाप्तः (अ-रूपद्विविधः) ।

सर्वतः—सर्व+तस्—प्रथमाद्यं । सार्वविभक्तिकक्षसिन् । So, सर्वतः प्रसूतमिव आसीत् = सर्वे प्रसूतमिव आसीत् ।

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।

महाभूतादि वृत्तौजाः प्रादुरासीत् तमोनुदः ॥ ६ ॥

Prose.—ततः भगवान् अव्यक्तः वृत्तौजाः तमोनुदः स्वयम्भूः इदं महाभूतादि व्यञ्जयन् प्रादुरासीत् ।

Bengali.—अतःपर [बाह्यल्लियेर] अगोचर, [वृष्टिविषये] अवाहृतमागर्था, प्रकृति-धरक भगवान् स्वयम्भू एव महाभूतादि प्रकाशित करिषा आविर्भूत इहिलेन ॥ ६ ॥

English.—Then the self-born Lord, the director of प्रकृति (the primal Cause), indiscernible, and with unobstructed power of creation, became manifest, making [all] these Mahā-bhūtas. &c., discernible. 6.

Kulluka.—अथ किमस्मदित्याह—ततः स्वयम्भूतगवानित्यादि । ततः प्रख्या-
वमानानन्तः (क) 'स्वयम्भूः' परमात्मा—'स्वयम्भवति' स्वच्छया शरीरपरिग्रहं करोति, न तु
इतरजोवत्कर्मायत्तदेहः (१) । तथाच श्रुतिः [छान्दोग्य ७.२.१२]—“स एवाधा भवति,
विधा भवति” इति । ‘भगवान्’ ऐश्वर्यादिसम्पन्नः । ‘अव्यक्तः’ बाह्यकरणाऽगोचरः (२)
—योगाभ्यासावसेयः (३) इति यावत् । ‘इदं’ महाभूतादि ; आकाशादीनि महाभूतानि,
आदियहणात् महादादीनि च (४) ; ‘व्यवृणुते’—अव्यक्तावस्थं प्रथमं सूक्ष्मरूपेण, ततः
स्थूलरूपेण प्रकाशयन् ; हतौजाः—हृत् अतिहृतसुच्यते, अतएव “हृत्तिसर्गतायनेषु
क्रमः” इत्यत्र ‘हृत्तिः अप्रतिघातः’ इति व्याख्यातं जयादित्येन (५) । ‘हृत्म्’ अप्रतिहृतम्
‘भोजः’ सृष्टिसामर्थ्यं यस्य स तथा । ‘तमोनुदः’ प्रकृतिप्रेरकः (६) । तदुक्तं भगवद-
गीतायां [११.०]—“मयाध्यक्षेण (७) प्रकृतिः सयते सचराचरम् (८) इति । ‘प्रादुरासीत्’
प्रकाशितो बभूव । ‘तमोनुदः’ प्रलयावस्था-प्लवकः (९) इति तु मेधातिथि-गोविन्द-
राजी ॥ ६ ॥

Kulluka Explained.

१. न तु इतरजोवत् कर्मायत्तदेहः—Whose body (i.e. birth) is not, like those of other beings, due to his acts.

N. B. We all—from Brahmá down to the lowest form of creation, viz., plants, &c.;—take births according to our own acts. But Brahma (to be distinguished from Brahmá) is above this law. He can assume any and every form according to his own will.

२. बाह्यकरणागोचरः—बाह्यकरणानाम् अगोचरः । Beyond the pale of the external senses.

३. योगाभ्यासावसेयः—Knowable (अवसेय) by meditation [only].

४. आदियहणात् &c.—The word आदि in महाभूताद is intended to include महत्, &c.

N. B. महत् means the principle of Intellect. For the order of creation, see the chart in the Introduction—p. xviii.

५. हृत्तिसर्ग &c.—[‘हृत्तिसर्गतायनेषु क्रमः’ is a rule of Páṇini.] It means that the root क्रम is आत्मनेपदी in the senses of हृत्त, सर्ग and तायन । In explaining this rule जयादित्य [in his काशिकाहर्णि] says that हृत्ति means अप्रतिघात ।

N. B. The exact word used by जयादित्य is अप्रतिघन्ध and not अप्रतिघात, as put by Kull. ; both mean, however, the same thing.

6. प्रकृतिप्रेरकः—Impeller of प्रकृति [the Primal Cause].
7. अध्यक्षः—Superintendent,
8. मयाञ्चक्षेण &c.—Under my direct superintendence प्रकृति brings forth this universe consisting of the movables and the immovables.—[Gītā, IX. 10].
9. प्रलयवस्थाध्वंसकः—Destroyer of the state of dissolution.

Notes.

अव्यक्तः—Adj. to स्वयम्भूः । N. B. Medh. proposes अव्यक्तम् (instead of अव्यक्तः) as an alternative reading. In that case it will be an adjective to इदम् ।

व्यञ्जयन्—वि—अञ्ज + णिच् + शब्दः ; having manifested—its object is महाभूतादि ।

इदम्—Adj. to महाभूतादि ।

ह्यतीनाः—इत्तम् (अप्रतिष्ठितम्) ओजः (सामर्थ्यं i. e. कृष्टिसामर्थ्यं) यस्य सः । The word is to be declined like वैधस् ।

तनोनुदः—तमस्-नुद (to propel) + क—कर्त्तरि ।

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भूतः ॥ ७ ॥

Prose.—योऽसौ अतोन्द्रियग्राह्यः सूक्ष्मः अव्यक्तः सनातनः सर्वभूतमयः अचिन्त्यः स एव स्वयम् उद्भूतः ।

Bengali.—मनोयोग्याह, सूक्ष्म, अव्यक्तवर्तित, गनातन, सर्वभूतमय एव अचिन्ता [जेदप्रतीतिविशेष] जेहे प्रकृति स्वयं महानादिकारणरूपे आद्वर्तित होइजेन ॥ १ ॥

English.—He, the renowned, who can be perceived by the mind [alone], who is subtle, indiscernible, eternal and who is the self of everything and is incomprehensible, manifested himself [in the form of the evolutes, viz., महान, &c.]. 7.

Kulluka.—योऽसाविति । 'योऽसौ' इति सर्व्वनामद्वयेन सकललोक-वेद-पुराणेतिहासादिप्रसिद्धं परमात्मानं निर्दिशति (I) । अतीन्द्रियग्राह्यः—इन्द्रियमतीत्य वर्त्तते इति 'अतीन्द्रियं' मनः तद्व्याख्या इत्यर्थः । यदाह व्यासः—“नैवासौ चक्षुषा ग्राह्यः

न च शिष्टैरवीन्द्रियैः (२) । मनसा तु प्रसदेन (क) गृह्यते सूक्ष्मदर्शिभिः ॥' 'सूक्ष्मः' ब्राह्मिन्द्रियाणीचरः, अव्यक्तः—'व्यक्तिः' अवयवः, 'मनातनः' नित्यः, 'सर्वभूतमयः' सर्वभूतात्मा, अतएव 'अचिन्त्यः' इत्युक्त्या परिच्छेत्तमशक्यः । स एव स्वयम् 'उज्ज्वलः' महदादिकार्यरूपतया (३) प्रादुर्बभूव । उत्पूर्वो भातिः प्रादुर्भावे वर्तते (४), (ख) धातूनामनेकार्थत्वात् (५) ॥ ७ ॥

Kulluka Explained.

१. योऽसौ &c.—By the two pronouns 'य, असौ' [the author] refers to the supreme Soul, known in the whole world, in the Vedas, Purāṇas, Itihāsas, and so forth.

N. B. We might attach that force to the word असौ only, and take the word यः as a correlative of सः in the second line. But Kull. takes the former view [for which credit is really due to Medh.] on account of its hoary antiquity. Cf. '...साक्षी धाता वक्ता योऽसौ इत्येवमादिभिः पर्यायवाचकैर्नामभिरभिधीयते ।' सुश्रुत, शारीर, ३ ।

Also cf. Mahābhārata, शान्ति, ३२१।१५ ।

२. शिष्टैः=अवशिष्टैः—Remaining, i. e., other.

३. महदादि &c.—Appeared in the form of महत्, अहङ्कार, पञ्चतन्मात्र, &c., which are the कार्यs, (i. e., are evolved out) of the primal Cause.

४. उत्पूर्वः &c.—The root भा preceded by उत् means प्रादुर्भाव or manifestation.

N. B. Roots are often designated by the addition of ति with the root. Thus, भातिः designates the root भा, सेवतिः [although the root सेव is आत्मनेपदा] designates the root सेव, and so on. Also see the N. B. to Kull. Expl. 23—Sl. 1.

५. धातूनाम् &c.—Because a root has got a number of senses.

N. B. Generally speaking, उपसर्गs have no meaning.

(क) प्रसदेन—B, G, M, P, V.

(ख) Before धातूनाम् &c., Bk. adds उपसर्गसम्बन्धेन ।

When the sense of a root is found to be altered by the presence of an उपसर्ग, it is so be supposed that the altered sense was always inherent in the root, and the उपसर्ग has simply served to *rouse* that sense in our mind. Hence, Kull. puts धातुनाननेकार्थत्वात् as the हेतु of the altered sense in the word, उच्यते ।

Notes.

अतोन्द्रिय-याज्ञः—इन्द्रियम् अतिसूक्ष्मम् = अतोन्द्रियम् = मनः, प्रादिसमाप्तः ।
‘अतोन्द्रियेण (अतोन्द्रियस्य वा) याज्ञः = अतोन्द्रिययाज्ञः = मनोयाज्ञः ; who can be perceived by the mind [alone].

N. B. Kull. reads as above. Some read ‘अतोन्द्रियी याज्ञः’ meaning—इन्द्रियाणाम् अगोचरः, किन्तु ध्यागज्ञानेन याज्ञः । Others read ‘अतोन्द्रियोऽयाज्ञः’ meaning—अतोन्द्रियः च अयाज्ञश्च ।

अव्यक्तः—व्यक्तिः = अवयवः, so व्यक्तः = अवयववान् ; therefore अव्यक्तः = अवयवरहितः = Indiscernible.

सनातनः—Eternal. सना + व्यलु, तृच् आगमः—Pānini. तन् is the affix according to some. सदातनः is a distinct word similarly formed. सना and सदा are synonymous.

सर्वभूतस्यः—सर्वाणि भूतानि = सर्वभूतानि, सर्वभूत + मयद्—तादात्म्ये (अवयवार्थ) । N. B. We popularly call this मयद्—तादात्म्ये, but विकारवयवयाः is the language used by Pānini.

सांभिधाय शरीरात् स्वात् सिद्धत्वाविविधाः प्रजाः ।

अप एव ससर्जो तासु बीजमवाहजत् ॥ ८ ॥

Prose.—तः विविधाः प्रजाः सिद्धत्वाविविधाः सांभिधाय स्वात् शरीरात् चादौ अपः एव ससर्ज, तासु (= अपसु) [च] बीजम् अवाहजत् ।

N. B. As regards the अवयव of this verse we have preferred to follow Rāghavānanda who distinctly takes the word शरीरात् with ससर्ज, (and not with सिद्धत्वाविविधाः) । The other commentators are not clear on the point.

Bengali.—সেই পত্রমায়া বিবিধ প্রজা সৃষ্টির মানসে অভিধানপূর্বক স্বকীয় শরীরে ইহাতে প্রথমে জলসৃষ্টি করিয়াছিলেন ; এবং সেই জলে বীজ নিক্ষেপ করিয়াছিলেন ॥ ৮ ॥

English —Wishing to create various issue, he, with a mere thought, first created water from his own body, and cast his seed into that water. 8.

Kulluka.—সৌমিধ্যায়িণি । ‘সঃ’ পরমাত্মা নানাবিধাঃ প্রজাঃ মিস্ৰচ্ছঃ ‘অমিধ্যায়’—আপা জায়তাম্ ইত্যমিধ্যানমাত্রাণ (1), অপ এব সসজ্জঃ অমিধ্যানপুঙ্খিকা সৃষ্টি বশতী মনোঃ প্রকৃতিরেব অচেতনা (2), অস্বতন্তা (3) পরিণামতে (4) ইত্যর্থং পশু ন সন্মতঃ (5), কিন্তু ব্রহ্মেব অব্যাকৃতশক্ত্যাत्मনা (6) জগৎকারণমিতি ত্রিদশি-বেদান্তমিহান্ এবামিতঃ প্রতিभाति । তথাচ কান্দোগ্যোপনিষৎ [৬।১।২]—“তদৈচ্ছত বচ স্যা প্রজাযিয” (7) ইতি । অতএব শারীরকস্বকৃতা ব্যাসিন সিদ্ধান্তিতম্ —“ইচ্ছতেনাশব্দম্” ইতি ।—“ইচ্ছতেঃ” ইচ্ছাশ্রবণাৎ (8) ন প্রধানং (9) জগৎকারণম, ‘অশব্দ’ হি তৎ (ক), ন বিদ্যতে ‘শব্দঃ’ স্মৃতিযস্য তৎ অশব্দম্ (10) ইতি স্বার্থঃ । স্বাৎ ‘শরীরাত্’ অব্যাকৃতরূপাৎ ; অব্যাকৃতমিষ ভগবদ্ব্যাক্তরীয-বেদান্তদর্শনে (11) প্রকৃতিঃ, তদৈব চ তস্য শরীরম্ । অব্যাকৃতশব্দেন পশুভূত-বুদ্ধীন্দ্রিয়-প্রাণ-মনঃ-কর্মাবিद्या-বাসনা এব স্ফারূপতয়া শক্ত্যাत्मনা স্থিতা অমিধ্যায়িনে (12) । অব্যাকৃতস্য চ ব্রহ্মণা সজ্জঃ মৈদমৈদল্লীকারাত (খ)—ব্রহ্মাঈতম্, শক্ত্যাत्मনা চ ব্রহ্ম জগদ্রূপতয়া পরিণামতে,—ইত্যময়স্যপপদ্যতে (13) । আদৌ—স্বকার্যমুসি-ব্রহ্মাঙ্ক-সৃষ্টিঃ প্রাক্ (14) । আপা সৃষ্টিযে মহদঙ্কার-তন্মাত্রক্রমেণ বীজত্যা (15), ‘মহামূতাদি ব্যজ্জয়ন্’ ইতি পূর্বম্ অমিধানাত (গ), (16) অনন্তরমপি মহদাদি (ঘ)-সৃষ্টেঈত্যমাণত্বাৎ (17) । তাসু অস, ‘বীজ’ শক্তিরূপম্ (18) আরোপিতবান্ ॥ ৮ ॥

Argument

Here in describing the creation Manu distinctly says the following three things :—

- (i) সঃ (পরমাত্মা) সসজ্জঃ ।
- (ii) সঃ শরীরাত্ সসজ্জঃ, and
- (iii) সঃ অপঃ এব আদৌ সসজ্জঃ ।

(ক) হি তত—Only in A.

(খ) মৈদল্লীকারাত—A, B, Bg, G. মৈদল্লীকারাত—Bk.

(গ) পূর্বাধিধানাত—All except A. (ঘ) মহামূতাদি—A.

Now, these points are controversial. The *first* point, which makes Brahman the author of creation, is not in conformity with *all* the systems of Hindu Philosophy. The *second* is self-inconsistent from the standpoint of Vedānta in as much as the Vedāntins do not admit any body of Brahman. And the *third* point is inconsistent with what has been said of the creation elsewhere (e. g., I. 6, 14 and 74—78. Kull. discusses these three points as below.

(i) By सः (परमात्मा) ससर्जः; Manu says that the universe was created by Brahman and not by Prakriti (as described in the Sāṃkhya Philosophy), and thus he adheres to the doctrine of Vedānta as preached by the विद्वद्भो sect of the Vedāntins.

N. B. Of the Vedāntins those who bear three staves are called त्रिदण्डिन्स. They are distinguished from एकदण्डिन्स who bear one staff only. Rāmānuja belonged to the former and the great S'āṃkarāchārya to the latter school. Here, however, as in many other works, the word त्रिदण्डिन् refers to the school of S'āṃkara to whom the epithet is metaphorically applied on the strength of the following text.

त्रागदण्डोऽयं मनोदण्डः कायदण्डस्तथैव च ।

यस्यैते निहिता वृद्धी विद्वद्विती स उच्यते ॥ Manu, xii. १०

(ii) By 'सः शरीरात् ससर्जः'—Manu, in contravention of the general Vedāntic theory, admits a *body* of Brahman. But it may be said, that the existence of the 'body' may be supported by the theory preached by भास्करभट्ट (a commentator of the Vedānta-Sūtras), who says that the universe is created not from Brahman direct, but from the अव्याकृत (lit. unmanifested) which means 'the aggregate of certain things existing as an energy or force'. Now, this is a secondary stage of Brahman, and this *second* stage may be said to be the *body* of Brahman. In other words, the universe is created not from the निर्गुण Brahman, but from the सगुण Brahman.

(iii) The word आदौ in the statement 'अथ एव आदौ ससर्गः' should be interpreted as 'before the creation of the ब्रह्माण्ड (Sl. 9) or the primordial egg (from which the universe sprang—Sl. 13), but not before the creation of the principles of महत्, अहङ्कार and the five तन्मात्रs. This will reconcile it with the statement महाभूतादि व्यञ्जयन् [where आदि refers to महत्, अहङ्कार, &c.] in Sl. 6, as well as with Sl. 14.

N. B.—Kull. concludes here. But one point is still left untouched. The point is that even amongst the Mahā-Bhūtas, water was not the *first* creation. For the order of their creation, see I, 74-78 which is supported by तैत्तिरीय Upanishad quoted by Kullūka under Sl. 15—आकाशात् वायुः, वायोः अग्निः, अग्नेः आपः, अपाः पृथिवी इति ।

Kulluka Explained.

1. आदौ जायन्ताम् &c.—By the mere thought 'let there be water'. [Cf. the genesis of the world as described in the Bible—'Let there be light, and there was light'.]

2. अचेतना—Inanimate, unconscious. [So, how could she *think* ?]

3. अखतन्त्रा—Not independent. [So, how could she create the universe according to her *own will* ?]

4. परिणमते—Evolves herself.

5. इत्यदे पक्षः &c.—That view is not endorsed by him.

6. अव्याकृतशक्त्यात्मना—As being the seat (आत्मन् or अधिष्ठान) of अव्याकृत which is a force (शक्ति) ।

7. तदेकत &c.—छान्दोग्य ६।३.२ । तन् (ब्रह्म) ऐकत—Brahman thought. बहु स्यां, प्रजायिष्य—I shall be multiple, I shall be born,

8. ईक्षते: ec.—As the word ईक्षन् is to be found in the श्रुति [referred to above].

9. प्रधानम्—Another name for प्रकृति ।

10. अशब्दं &c.—That is not supported by any शब्द (श्रुति) ।

11. भगवद्भास्करौष्य &c.—In the Vedānta philosophy as expounded by the revered Bhāskara.

12. अव्याकृतशब्देन &c.—By the word अव्याकृत is meant the aggregate of the following things existing as a force :—The five महाभूतs, the five बुद्धीन्द्रियs, the five कर्मेन्द्रियs, the five प्राणवायुs, the mind, actions, अविद्या (nescience or ignorance) and वासना (memories of past actions).

13. अव्याकृतस्य &c.—The ब्रह्माद्वैत (viz. of Bhāskara-bhaṭṭa) and the simple अद्वैतवाद (viz. of Śaṅkarācārya)—both of these may apply here by supposing respectively भेद and अभेद between ब्रह्मन् and अव्याकृतम्. According to the former, the अव्याकृत (the author of the universe) may be supposed to be something *distinct* from ब्रह्मन्, but according to the latter, ब्रह्मन् himself as the *seat* of the force of अव्याकृत manifests himself as the universe.

N. B. The अद्वैतवाद preaches अभेद between the ब्रह्मन् and the universe, while the ब्रह्माद्वैतवाद preaches भेद, अभेद and भेदाभेद between the two.

14. आदौ &c.—आदौ here means [not at the *very* beginning, but] 'before the creation of the ब्रह्माण्ड or primordial egg, the field of Brahman's activity.' [For the egg, see Sl. 9.]

N. B. Then where did the waters rest at that time? To this Medh. replies :—Inscrutable are the ways of the Almighty. We quote from Medh. below :—'अत्र इत्यमुच्यते । पृथिव्यास्तदानीम् अभावात् अपां सृष्टानां कः आधारः ? अन्येभ्य इदमुच्यते—सृष्टुरपि परमेश्वरस्य गृहीतशरीरस्य कः आधार इत्यपि वाच्यम् । अथ विलक्षणैश्वर्यानि शय-योगान् अन्येव सा कर्तुंशक्तिः असङ्गचीया, प्रकृतधर्मसामान्यं न इत्येवमेष्वपि द्रष्टव्यम्' ।

15. अपां सृष्टिः &c.—The creation of अप् is to be understood as having taken place in the order of मङ्गल—अङ्गहार—पञ्चतन्मात्र, and then अप् ।

16. सहाभूतादि &c.—As it has already been stated [in Sl. 6] that he (Brahman) made the Mahā-Bhūtas, &c., manifest.

17. अनन्तरम् &c.—And because the creation of महत्, &c., will be described also later on [in Sl. 14].

18. बीजं शक्तिरूपम्—Germ, i. e., energy.

Notes.

अभिधाय—अभि—अ + ल्यप् ; with a [mere] thought.

सिद्धिः—सृज + सन्, ततः 'उ' प्रत्ययः ।

प्रज्ञाः—प्र—जन + ड, स्त्रियाम् आप् । Issue.

तदण्डमभवद्द्वैतं सहस्रांशुसमप्रभम् ।

तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ८ ॥

Prose.—तत् (बीजं) द्वैतं सहस्रांशुसमप्रभम् अण्डम् अभवत् । तस्मिन् (= अण्डे) स्वयं (= परमात्मा) सर्वलोकपितामहः ब्रह्मा (= ब्रह्मरूपेण) जज्ञे ।

Bengali.—जै [बीज] श्रृण्वेन श्रात्र निष्ठुक्त एव श्रृण्वेन श्रात्र उष्कल एकटी अण्डजाणे गतिगत इदेशिनि ; जै अण्ड डिनि (वर्षा ९ पत्रभाजा) जका इदेश श्रृण्वेन उ९पत्र इदेशिनि ॥ ९ ॥

English.—That [seed] became an egg made of gold, as it were, with splendour like that of the (thousand-rayed) sun. In that egg he himself was born as Brahmá, the progenitor of the whole world. 9.

Kulluka.—तदण्डमभवद्द्वैतमिति । तद्वीजं परमेश्वरेच्छया द्वैतमण्डमभवत् । द्वैतमिव द्वैतं, शुद्धिगुणयोगात् (१) ; न तु द्वैतमेव । तदीयकशकलिन भूमिनिष्ठाणस्य बल्यमाशलात् भूमेश्वर अहैमलस्य प्रत्यक्षलात् (क) उपचाराश्रयणम् (२) । 'महत्ताय' आदित्यः, तनुल्यप्रभम् । तस्मिन् अण्डे द्विरण्डगर्भो (३) जातवान् । येन पूर्वजन्मनि द्विरण्डगर्भोऽहमस्म्योति भेदाभेदभावनया (ख) परमेश्वरोपासना कृता, तदीयं लिङ्गशरीरावच्छिन्न-जीवमनुप्रविश्य स्वयं परमात्मैव द्विरण्डगर्भरूपतया प्रादुर्भूतः (४) । सर्वलोकानां 'पितामहः' जनकः, सर्वलोकपितामह इति वा तस्य नाम ॥ ८ ॥

(क) द्वैतस्य प्रत्यक्षवाधिलात्—A, P.

(ख) अभेदभावनया—B, Bg, G, J.

Kulluka Explained.

1. शुद्धि-मुषयोगात्—On the analogy of शुद्धि or purity.
2. तदीयेक &c.—उपचार, i.e., secondary sense (viz., हेनम्= हेनम् इव) is to be had recourse to, as the earth which is certainly not made of gold, will be said (in Sl. 13) to have been built with one of those two pieces (शकल) । [So, हेनम् should here mean 'as if gold' and not 'actually golden'.]
3. हिरण्यगर्भः—[Another name of Brahmá. He is so called on account of his being born in a *golden* egg].
4. येन पूर्वजन्मनि &c.—Paramátman himself entered the soul belonging to the astral body (लिङ्गशरीर) of him who had, in the previous evolution of the universe, worshipped the supreme Lord by contemplating himself to be different from as well as identical with Hiranya-garbha. [For सिद्धमिदं, see N. B. to Kull. Expl. 13—Sl. 8. For the लिङ्गशरीर, see the meaning of पुण्यैक्य in Kull. on Sl. 56.]

N. B. According to Hindu Philosophers the *cycle* of creation is *eternal*. The evolution of the universe as described here by Manu took place in the past and will take place in the future innumerable times. Thus—Brahmá, Manu, Prajapati, &c., [past and future] are all innumerable.

Notes.

हेनम्—हेनम् + क० ।

जज्ञे—जन + लिट् (third person, singular).

सर्वलोकपितामहः—Kull. firstly takes the word पितामह here in the sense of 'father'; and then he suggests that the word सर्वलोकपितामह might be a name of ब्रह्मा ।

स्वयम्—अयम् ; an adjective to परमात्मा and not to ब्रह्मा ।

The construction is तस्मिन् अख्ये स्वयं (परमात्मा) ब्रह्मा (= ब्रह्मरूपेण) जज्ञे (= प्रादुर्बभूव) । Otherwise, the word स्वयम् would be almost redundant.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ १० ॥

Prose.—आपः नाराः इति प्रोक्ताः, [यतः] आपः वै नरसूनवः । यत् (यतः) ताः (आपः) अस्य (परमात्मनः) पूर्वं अयनम्, तेन [अयं परमात्मा] नारायणः स्मृतः ।

Bengali.—‘नारा’ এই শব্দে জল বুঝায়, যেহেতু জল। ‘নর’ অর্থাৎ পুরুষ ইহাতে উৎপন্ন। সেই ‘নারা’ হেতু পূর্বে অয়ন অর্থাৎ আশ্রয় ছিল বলিয়া ইনি ‘নाराয়ণ’ নামে কথিত হন ॥ ১০ ॥

English.—Water is called Nára for it is the issue of Nara ; and because it was his first abode, therefore he is called Náráyana. 10.

Kulluka.—इदानीम् आगमप्रसिद्ध-नारायणशब्दार्थ-निर्वचनेन उक्तमीवार्थं द्रष्टव्यम्—आपो नारा इत्यादि । आपः नारा-शब्देन उच्यते (१) । अस्य नारा-शब्दस्य अप्रसिद्धोक्तसदर्थमाह—आपो वै इति । यतः ता नराख्यस्य परमात्मनः ‘सूनवः’ अपत्यानि ‘तस्येदम्’ इत्यणप्रत्ययः (२) । यद्यपि अणि कृते ङीप्प्रत्ययः प्राप्तस्तथापि कान्दसलक्षणे-रपि स्मृतिषु व्यवहारान् ‘सर्वे विधयस्कन्दसि विकल्पान्ते’ इति पाक्षिको ‘ङीप्प्रत्ययः । तस्य अभावपक्षे, सामान्यलक्षणप्राप्ते टापि कृते (३) नारा इति रूपसिद्धिः (४) । आपः ‘अस्य’ परमात्मनो ‘बुद्ध्यरूपेणावस्थितस्य’ पूर्वं ‘अयनम्’ आश्रय इत्यसौ नारायण इत्यागमिषान्नातः (५) । गोविन्दराजिन तु ‘अपो नराः’ इति पठितं, व्याख्यातञ्च—नारायण इति प्राप्ते ‘अन्वेषामपि दृश्यते’ इति दीर्घत्वेन नारायण इति रूपम् (६) ॥ अन्ये तु ‘आपो नाराः’ इति पठन्ति (७) ॥ १० ॥

Kulluka Explained.

1. आपः &c.—By the word नाराः are meant ‘the waters’.
2. तस्येदम् &c.—N. B. Kull.’s reference to the rule ‘तस्येदम्’ appears to be due to an oversight. His exposition seems to refer to the rule ‘तस्यापत्यम्’.
3. सामान्यलक्षणप्राप्ते &c.—[The affix] टाप् which is got by the general rule, being added.

4. यद्यपि अणि कृते &c.—The word नार being derived with the affix अण्, the proper feminine form of नार in the plural number would be नार्यः (with डीप्) [and, not नाराः (with टाप्)]. But everything is optional in the Vedas and Vedic rules hold good in the case of Smritis also. Hence, in the absence of the affix डीप्, the affix टाप् has been added to the word by the general rule and thus we get the form नाराः ।

5. आपः तस्य परमात्मनः &c.—परमात्मन् is called नारायण in the S'āstras (आगम) as the waters (नाराः) were his first abode, viz., when he assumed the form of वृद्धा । See Notes on अस्य ।

6. गोविन्दराजिन तु &c.—Govinda-rāja reads 'आपो नराः' and explains the formation thus :—नरायण (नर + अयन) would be the proper form, but the vowel attached to न is lengthened by the rule 'अन्वेषानपि दृश्यते' । [The rule means—Lengthening is found in some *other* cases also. Cf. पुरुष which is an alternative form of पुरुष ।]

N. B. This is also what Medhātithi says. He also reads 'आपो नराः' ।

7. अन्वे तु &c.—[But see the N. B. above.]

Notes.

ताः—तद् (स्त्रीलिङ्ग) + १मा, बहुवचनम् । Refers to नाराः ।

अस्य—Some would take it to refer to वृद्धा, but Kull, consistently with his अन्वय of the previous verse, takes it to refer to वृद्ध (परमात्मन्) According to the former, नारायण is a name of वृद्धा, but according to the latter, it is a name of वृद्ध ।

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम् ।

तद्विदुष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥ ११ ॥

Prose.—यत्तत् अव्यक्तं नित्यं सदसदात्मकं कारणं, तद्विदुष्टः सः पुरुषः लोके ब्रह्मा इति कीर्त्यते ।

Bengali.—बिनि लोके ও বেদে প্রসিদ্ধ, অব্যক্ত, নিতা নন্দনদাত্তক ও [প্রথম] কারণ, তৎকর্তৃক সৃষ্ট সেই পুরুষ (হিরণ্যগৰ্ভ) জগতে 'ব্রহ্মা' এই নামে পরিচীর্ণিত ॥ ১১ ॥

English.—The Being, created by that first Cause which is indiscernible, eternal and both existent and non-existent is called Brahmá in the world. 11.

Kulluka.—यत्तत् कारणस्य ज्ञानमिच्छादि । 'यत्तद्' इति सर्वनामभ्यां लोका-वेदादिमर्त्यप्रसिद्धं परमात्मानं निर्दिशति (१) । 'कारणं'—सर्वोत्पत्तिमताम् (२) । 'अव्यक्तं' वह्निरिन्द्रियागोक्षरम् । 'नित्यम्' उत्पत्तिविनाशरहितम् । वेदान्तसिद्धत्वात् (क) सत्स्वभावम् (३), प्रत्यक्षाद्यगोचरत्वात् असत्स्वभावमिव (४) ; अथवा 'सत्' भावजातम्, 'असत्' अभावः तयोरात्मभूतम् (५) । तथा च श्रुतिः [छान्दोग्य ६।८.७]—'एतदात्मानिदे सर्वम्' इति (६) । 'तद्विष्टम्' तेनोत्पादितः स पुरुषः सर्वत्र ब्रह्मा इति कीर्तते ॥ ११ ॥

Kulluka Explained.

1. यत्तदिति &c.—Cf., Sl. 7, Kull. expl. 1.
2. कारणं सर्वोत्पत्तिमताम्=कारण, viz., of everything that is born.
3. वेदान्त &c.—Existent, as his (Paramátmán's) existence is established by the Vedánta or the Upanishads.
4. प्रत्यक्षाद्यगोचरत्वात् &c.—As if non-existent, being imperceptible to the senses.
5. सत् भावजातम् &c.—सत् means 'positive things', असत् means 'negative things'. So, सदसदात्मकम् means 'the aggregate of all things—positive and negative'.
6. एतदात्मानम् &c.—All this is identical with Him (एतदात्मानम्—एतदात्मन् + अच्, —स्वार्थे) । Chhándogya, 6, 8, 7 ; 6, 9, 4 ; &c.

Notes.

पुरुषः—Here it refers not to ब्रह्मा but to ब्रह्मा । 'पुरुषशब्दोऽयं राज-पुरुषशब्दवत् अधिकारवचनः भगवद्वियोगकरः इत्यर्थः—Nandana.

(क) वेदान्तसिद्धान्तप्रसिद्धत्वात्—A.

तस्मिन्नष्टे स भगवानुषित्वा परिवत्सरम् ।

स्वयमेवात्मनो ध्यानात् तदष्टमकरोद्दिवा ॥ १२ ॥

Prose.—स भगवान् तस्मिन् अष्टे परिवत्सरम् उषित्वा आत्मनः ध्यानात् स्वयम् एव तद् अष्टं दिवा अकरोत् ।

Bengali.—তিনি সেই অষ্টমধ্যে [স্বয়মনাথ্যায়] পূর্ণ এক বৎসর কাল বাস করিয়া আত্মপানবলে সেই অষ্টকে যত্ন বিধি করিয়াছিলেন ॥ ১২ ॥

English.—Having dwelt in that egg for a [Brāhma] year, the Lord Himself, by his own meditation, split the egg into two. 12.

Kulluka.—तस्मिन्नष्टे स भगवानित्यादि । तस्मिन् पूर्वोक्तेऽष्टे स ब्रह्मा वत्समाथ-ब्रह्मसानेन 'वत्सरम्' (1) 'उषित्वा' स्थित्वा, आत्मनैव अष्टं दिवा भवतु इत्यात्मगत-ध्यानसाधनेण तदष्टं विच्छेदं कृतवान् ॥ १२ ॥

Kulluka Explained.

1. वत्समाथ-ब्रह्मसानेन &c.—The year is to be calculated here [not in our ordinary standard, but] in the standard relating to Brahmā which will be stated by the author later on [in Sl. 72].

N. B. 4,320,000,000 human years make one ब्राह्म day, and an equal period of time makes a ब्राह्म night. [See I. 72].

Notes.

उषित्वा—वस + क्त्वा ।

परिवत्सरम्—अथन्तसंयोगी विज्ञेया । Commentators differ as to the standard in which this परिवत्सर should be taken here, Some say 'human', some 'divine', and some say 'Brāhma' year.

ताभ्यां स शकलाभ्याञ्च दिव भूमिञ्च निर्ममे ।

मध्ये व्योम दिशश्चाष्टावपां स्थानञ्च शाश्वतम् ॥ १३ ॥

Prose.—सः ताभ्यां शकलाभ्यां (= खण्डाभ्यां) च दिव भूमिं च निर्ममे । मध्ये व्योम, अष्टौ दिशश्च, अपां शाश्वतं स्थानं च [निर्ममे] ।

Angali.—অণ্ডের সেই খণ্ডদ্বয়দ্বারা তিনি স্বর্গ এবং পৃথিবী নির্মাণ করিয়াছিলেন, এবং এতদ্ব্যতীত মধ্য আকাশ, অষ্ট দিক্ এবং জনরানির অর্থাৎ সমুদ্রের নিম্নলি আধার নির্মাণ করিয়াছিলেন ॥ ১০ ॥

English.—With those two parts [of the egg] he created the heaven and the earth, and, in the middle, the sky, the eight quarters (i.e. points of horizon) and also the fixed abode of the waters. 13.

Kulluka.—তাত্ৰাং স শব্দাত্মাং চিত্বাদি । ‘শব্দ’ স্বৰূপং, তাত্ৰাং অণ্ডশব্দাত্মা-
ত্মাং উত্তরেণ ‘দিব’ স্বর্গোক্তম্, অধরেণ মূলোক্তম্ (১), উময়ীমধ্যে (২) আকাশং,
দিশ্বাশ্চ অন্তরালাদিগ্ৰমিঃ সঙ্ঘা অষ্টী (৩), সমুদ্রাত্ম্যম্ অর্থাৎ স্থানং (৪) স্থিরং (৫)
নির্মিতবান্ ॥ ১৩ ॥

Kulluka Explained.

১. উত্তরেণ দিবঃ &c.—With the upper (উত্তর) piece he constructed the heaven, and with the lower one he constructed this earth.

২. উময়ীমধ্যে &c.—Between the above two (viz. heaven and earth) he constructed the sky and the eight directions.

৩. দিশ্বাশ্চ &c.—The directions (quarters) are eight in all, 4 principal directions (viz., North, East, &c.), and 4 intervening or secondary directions (viz., North-east, South-east, &c.).

৪. সমুদ্রাত্ম্যম্ &c.—By ‘the perpetual seat of waters’, the ‘seas’ are meant, N. B. অর্থাৎ স্থানম্ here should rather be taken to mean the *cavities* of the seas. The seas themselves will be mentioned later on in Sl. 24.

৫. স্থিরম্—Fixed ; unchangeable.

Notes.

অর্থাৎ স্থানম্—Medh. takes this to mean ‘the region of অন্তরীক্ষ’ ।

শাস্ততম্—শাস্ত (অব্যয়ম্) + অম্ । The form শাস্ততম্ though rather ungrammatical, is sanctioned by usage ; শাস্ততিক is the correct form.

उद्ववर्हात्मनश्चैव मनः सदसदात्मकम् ।

मनसस्थाप्यहङ्कारमभिमन्तारसौश्वरम् ॥ १४ ॥

Prose.—‘ब्रह्मा’ आत्मनः (= परमात्मनः) ‘सकाशात्’ सदसदात्मकं मनः उद्ववर्ह (= उद्ववर्ह) । मनसः ‘प्राक्’ अभिमन्तारम् ईश्वरम् अहङ्कारम् ‘उद्ववर्ह’ ।

Bengali.—‘उत्ति’ प्रब्रह्मा इहेउ मदनदात्रक ‘मनः’ रुटि कन्निष्ठाङ्गिनेन, एव मनःरुटिप्र शूर्ते ‘आभि’ एहे अत्तिमानविनिष्ठे अकाराकत्राकम ‘अहङ्कार’ रुटि कन्निष्ठाङ्गिनेन ॥ १४ ॥

English.—From the Supreme Soul he (Brahmá) created the mind which is both existent and non-existent, and before the mind he created Egoism which possesses the function of self-consciousness and is lordly (i.e. competent to do its own work). 14.

Kulluka.—इदानीं लहदादिकस्यैव जगन्निष्ठागमिति दर्शयितुं तत्तत्-सृष्टिमाह—उद्ववर्हात्मनश्चैवेत्यादि । ब्रह्मा ‘आत्मनः’ परमात्मनः सकाशात् (१) तेन रूपेण (२) मनः उद्ववर्हान्, परमात्मन एव ब्रह्मस्वरूपेण उत्पन्नत्वात् (क) (३) । परमात्मन एव च मनःसृष्टिव्यवसायिनः, न प्रधानात् (४) तथाच श्रुतिः [सुण्डक-२।१।६] —“एतज्जाज्यायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी” (ख) (५) ॥ मनस्य श्रुतिसिद्धत्वात् युगपज्ज्ञानानुत्पत्तिविरुद्धं सत्, अपत्यत्वात् असत् इव (ग) (६) । मनसः “पृथ्वीम्” (७) अहङ्कारतत्त्वम् अहमित्यभिमानाख्य-कार्थ-युक्ताम् (८) ‘ईश्वरं’ स्वकार्यकरणरूपम् (९) ॥ १४ ॥

Kulluka Explained

१. ‘आत्मनः’ परमात्मनः सकाशात्—ब्रह्मा created the things not from himself, but from परमात्मा । [Others would hold that आत्मनः उद्ववर्ह means that Brahmá produced the things from his own self].

(क) परमात्मनः एव ब्रह्मस्वरूपेण उत्पन्नत्वात्—not in A. This may be a reader’s note on the expression तेन रूपेण ।

(ख) Some read ज्योतिरापश्च पृथ्वी विश्वस्य धारिणी । This sounds better, but ज्योतिरापः पृथिवी विश्वस्य धारिणी is the reading in the Upanishads which cannot be altered.

(ग) असत् इति—All except A.

2. तेन रूपेण.—In that form, i.e., in the form of Brahmá.
 3. परमात्मनः एव &c.—[This is explanatory of the expression तेन रूपेण which occurs in the previous sentence]. परमात्मा himself appeared in the form of Brahmá.
 4. न प्रधानात्—Not from प्रधान or प्रकृति ।
 5. एतस्मात् &c.—Mundaka Upanishad, 2, 1, 3 ; Kaivalya. 15 ; Náráyana. 1. एतस्मात् refers to परमात्मन् । खम्=इन्द्रियम् । विश्वस्य धारणो—An Adj. to पृथिवी ।

6. मनश्च &c.—(i) मनस् is सत् or existent, as its existence is established by श्रुति, as well as by another proof, viz., the impossibility of *simultaneous* knowledge [of more things than one].

[N. B. We can conceive of only one thing, and not more than one thing, at a time. So, it may be inferred that there is a certain thing which is indispensable for our knowledge at every time. Now that thing is मनस् । Sometimes, of course, we seem to conceive many things simultaneously, but that is an erroneous belief. The real fact is that we conceive those things one after another *so very quickly* that they *appear* to be simultaneous.]

Again, (ii) मनस् is असत्, because it is not perceptible by the senses,

7. मनसः पूर्वम्—N. B. The word पूर्वम् is supplied here by Kull. The plain meaning would have been that he created अहङ्कार from मनस् । But that account would run counter to that of the accepted theories of creation. The Sámkhya philosophy distinctly gives the following order :—प्रकृति—महत्—अहङ्कार—इन्द्रिय (including मनस्)—&c. Hence the ingenious explanation of Kull.

The commentators Nandana and Náráyana, however, take the word मनस् here to be a synonym of महत्तत्त्व in which sense it has been taken by many in I, 74. They further take महान्तम्

आत्मानम् in the next Sloka in the sense of 'Mind' (or the great soul).

8. अहङ्कारतत्त्वम् &c.—The function of the principle of अहङ्कार or Egoism is what is technically called अभिमान i.e. self-consciousness or referring objects to one's *own* self ; e.g., I go, I feel, &c.

9. ईश्वरम् &c.—ईश्वर means 'competent to do its own work'.

Notes.

उद्भवर्ह—उत्—वर्ह + लिट् शल् । The root वर्ह is आत्मनेपदी । The proper form in लिट् would be उद्भवर्हे । The use of परस्मैपद is an आर्षप्रयोग ।

मनः—Its function is संकल्प—will or volition.

मदसदात्मकम्—सन् चासी असन् चेति मदसन् । मदसन् आत्मा यस्य तत् सदसदात्मकम्—बहुव्रीहिः । विकल्पेन समासान्तः कप् । For the meaning of the word, see Kull. Expl. 6.

मनसः—प्रसी in connection with the word पूर्वम् [to be understood] by the rule 'अथात्तादितरैर्देदिकृशब्दाच्चत्तरपदानादियुक्ते' ।

अभिमन्तारम्—अभिमन्ता means that whose function is अभिमान । अभिमान is self-consciousness or subjectivity.

अभिमन्तारम्, ईश्वरम्—Adjectives of अहङ्कारम् ।

महान्तमेव चात्मानं सर्वानि त्रिगुणानि च ।

विषयाणां ग्रहीतृणि शनैः पञ्चेन्द्रियाणि च ॥ १५ ॥

Prose.—[स ब्रह्मा अहङ्कारात् प्राक्] आत्मानं महान्तम् एव, त्रिगुणानि च सर्वानि विषयाणां ग्रहीतृणि पञ्चेन्द्रियाणि च शनैः (= वेदान्तसिद्धेर्न क्रमेण) [उद्भवर्हे] ।

Bengali.—[अहङ्कारशब्देन पूर्वे] তিনি মহাব্যক্ত ও [মন, বস, ও তনু—এই] ত্রিগুণবৃত্ত সকল পদার্থ শ্রুতি করিয়াছিলেন, এবং সমস্ত বিষয়ের গ্রাহক পক্ষ আনেন [এবং পঞ্চ কৰ্ম্মেন্দ্রিয় ও পঞ্চতত্ত্ব] ক্রমশঃ শ্রুতি করিয়াছিলেন ॥১৫॥

English.—And he created also Mahat (महत्) and all things with the three qualities, and, in their, order, the five organs which take cognisance of sensible objects [as well as the five operative senses and the five Tanmātras]. 15.

Kulluka.—सहान्तमेव चात्मानमित्यादि । महान्तमिति महदाख्य-तत्त्वम् (१) "अहङ्कारात् पूर्व्वे" परमात्मन एव अव्याकृतशक्तिरूप-प्रकृति-संहितात् (२) उद्भूतवान् । आत्मन उत्पन्नत्वात् 'आत्मानम्', आत्मीयकारकत्वाद्वा (ख) (३) । यानि अभिहितानि अभिधास्यन्ते च तानि उत्पत्तिमिति 'मर्वाणि' (४) सत्त्वरजस्तमोगुणयुक्तानि, 'विषयाणां' शब्द-स्पर्श-रूप-रस-गन्धानां ग्राहकाणि, 'शनैः' क्रमेण—वेदान्तसिद्धेन (५) । श्रोत्रादीनि "द्वितीयाध्यायवक्तव्यानि" (६) पञ्च बुद्धीन्द्रियाणि, 'च' शब्दात्—पञ्च प्राज्ञादीनि कर्मेन्द्रियाणि, शब्द-तन्मात्रादीनि च पञ्च (७), उत्पत्पादितवान् ।

ननु (८), अभिध्यानपूर्व्वकसृष्ट्यभिधानात् वेदान्तसिद्धान्त एव सन्नोदभिसत् इति प्रागुक्तं, तन्न रंगच्छते (९), इदानीं महदादिक्रमेण सृष्ट्यभिधानात् ; वेदान्तदर्शने च परमात्मन एव आकाशादिक्रमेण सृष्टिर्लक्षा (ख) (१०) । तथा च तैत्तिरीयोपनिषत् [२.१.१] —"तच्चाह एतन्नादात्मन आकाशः सम्भूतः, आकाशहातुः, वायोरग्निः, अग्नेरापः, अग्नाः पृथिवीति" । उच्यते—प्रकृतिरिति महदादिक्रमेण सृष्टिरिति भगवद्वाक्स्फारीय-दर्शनेऽप्युपपद्यते (११) इति तद्विदो व्याचक्षते (१२) । अव्याकृतम् एव प्रकृतिरिष्यते, तस्य च "सृष्ट्यान्मुखत्वं" सृष्ट्यायकालयोगरूपं (१३), तदेष महत्तत्त्वं ; ततो बहु स्वामित्वभिमानात्मके (१४) चणकालयोगित्वम् (१५) अव्याकृतस्य अहङ्कारतत्त्वम् (ग) । तत आकाशादि-पञ्चभूतभूतानि (घ) क्रमेणोत्पन्नानि पञ्च-तन्मात्राणि (१६), ततस्तैश्च एव स्थूलान्मृत्पन्नानि पञ्च-सहभूतानि, सूक्ष्मस्थूलक्रमेणैव कार्यादियदर्शनात् इति (ङ) न विरोधः । अव्याकृतगुणत्वेऽपि सत्त्वरजस्तमोः सत्त्वानि त्रिगुणानौत्थप-पद्यते (१७) । भवतु वा सत्त्वरजस्तमः समतादृषैव मूलप्रकृतिः, भवन्तु च तत्त्वान्तराख्येव महदहङ्कार-तन्मात्राणि, तथापि प्रकृतिबुद्ध्यः अनन्या इति मनोः स्वरसः (१८) । यतो वक्ष्यति [मनु-१.०.१२]—"सर्व्वभूतेषु चात्मानं सर्व्वभूतानि चात्मानि" इति । तथा [मनु-१.०.१२५]—"एवं यः सर्व्वभूतेषु पश्यत्यात्मानमात्माना । स सर्व्वसमतामेत्य ब्रह्माभ्येति परं पदम्" ॥ इति ॥ १५ ॥

(क) आत्ममात्रोपकारकत्वात् वा—A.

(ख) वेदान्तदर्शनेन च.....सृष्टिरक्षा—All except A.

(ग) अव्यापकत्वस्य अहङ्कारतत्त्वम्—A. (घ) भूतानि भूतानि—A.

(ङ) इति—Omitted in A.

Kulluka Explained.

१. महदाख्यतत्त्वम्—The principle of महत्. N. B. महत् is another name for बुद्धि or Intellect. Its function is 'thinking'.

२. परमात्मनः एव &c.—From परमात्मन् together with प्रकृति, the latter being identical with अद्यात्मन् which is a force or energy [as described under Sl. 8. Kull. Expl. 12].

३. आत्मनः उत्पन्नत्वात् &c.—आत्मानं is an adjective to महान्. The principle of महत् is called आत्मन् in as much as it springs from the आत्मान, or because it renders service to the आत्मन् or (the Supreme Soul).

४. यानि अभिहितानि &c.—By सर्वाणि is intended everything that *has already been* mentioned to have been produced, and everything that *will be* mentioned later on to be produced.

५. क्रमेण वेदान्तसिद्धेः—In the order as given in the Vedānta.

६. द्वितीयाध्याय &c.—To be mentioned in the 2nd Chap. [see II. 90].

७. च शब्दात् &c.—By the particle च [which means 'and'] the five कर्मेणन्द्रिय, viz., पायु, &c. (पादादीनि), and the five तन्मात्रा are intended to be included. [See Notes].

८. ननु &c.—Kullūka here introduces a discussion as follows :—It has been said above (in Sl. 8) that Manu adheres to the Vedāntic school as regards his theory of creation. But in Slokas 14 and 15 he speaks of the [Sāṃkhya] principles of महत्, अहङ्कार, &c., which are not mentioned in the Vedānta. So there seems to be an inconsistency here. In reply to this charge, Kull. says that the existence of these principles may be deduced thus from the Vedānta philosophy of Bhaṭṭa Bhāskara [already referred to under Sl. 8] :—

'The 'अव्याकृत' is identical with the प्रकृति of the Sámkhyas'.

'His proneness or tendency to creation (सृष्ट्यान्म खत्) is identical with the सद्ब्रह्म of the Sámkhyas'.

'His desire of being multiform is identical with the बहुकार of the Sámkhyas'.

To be brief, Manu holds the प्रकृति [whatever that may be] to be identical with the अव्याकृत (or सगुण) Brahman. no matter whether the extra principles of सद्ब्रह्म, बहुकार and तन्मात्र are admitted or not. Kull. thus proves Manu to be a वेदान्तिक :

N. B. These philosophical Slokas have been variously interpreted by various commentators according to their own philosophical views.

९. तत् न संगच्छते—That does not tally [with this statement.]

१०. वेदान्तदर्शने च &c.—In the Vedānta philosophy the creation is clearly in the following order :—परमात्मन्—आकाश—वायु—अग्नि—जल—पृथिवी ।

११. प्रकृतितः &c.—The creation from प्रकृति in the order of सद्ब्रह्म, &c., is not inconsistent with the philosophy of Bhagavat Bhāskara (one of the commentators of the Vedānta philosophy).

१२. इति तद्विदः व्याचक्षते—This is the opinion of experts of that School.

१३. सृष्ट्याद्यकालयोगरूपम्—Connection with the time just preceding creation.

N. B. Time is a constant link between an agent and his deeds. All that we do is done in a particular time. So, 'to be prone to do a thing' may be philosophically expressed as 'to be connected with the time just preceding that deed'.

१४. अभिमानात्मके—The thought 'बहु स्यात्' has in it an element of अभिमान, the subject of the thought being 'I'.

१५. चणकालयोगित्वम्—See the N. B. under note १३ above.

16. पञ्चभूतसूक्ष्माणि...पञ्चतन्मात्राणि—These two terms are synonymous.

N. B. The सूक्ष्म महाभूत are *gross* things, and the तन्मात्र are those भूत in their minutest forms. The तन्मात्र of the Sāṃkhyas are almost identical with, or rather correspond to, the *atoms* of the Naiyāyikas. The only difference between them is that the *atoms* of the Naiyāyikas are निव्य ; but the तन्मात्र of the Sāṃkhyas are तन्व (i.e., they are produced from some other thing). The Naiyāyikas do not go beyond atoms ; but the Sāṃkhyas proceed up to प्रकृति :

17. अव्याकृतगुणत्वेऽपि &c.—Although the three qualities सत्त्व, रजस् and तमस् are the attributes of the अव्याकृत, yet everything may be said to possess them [in as much as everything is born of the अव्याकृत] :

18. भवतु वा &c.—Kull. as a strong advocate of the Vedāntic school has all along ingeniously attempted to do away with the प्रकृति [of the Sāṃkhyas] by identifying it with a latent force (अव्याकृत) of परमात्मा : Now, he is more plain in his language. He says—Let your प्रकृति be the साम्यावस्था (or equilibrium), as you call it, of the three गुण—सत्त्व, रजस् and तमस्, and let your महत्, अहङ्कार and the तन्मात्र be distinct principles [not to be met with in the Vedānta], still Manu's own opinion (स्वरसः) is that your said प्रकृति is identical (अनन्या) with our Brahman.

Notes.

साधमानस—Adjective of महात्मन् : See Kull. expl. 3.

विगुणाणि—तयः गुणा येषां तानि—बहुव्रीहिः :

विषयाणां यद्दीप्तुषि पक्षेन्द्रियाणि—विषयाणां बोधकानि पञ्च ज्ञानेन्द्रियाणि—The five cognitive senses, viz., चक्षुस्, कर्ण, नासिका, जिह्वा and त्वच :

च (the last word of the verse)—By 'च' the five कर्मेन्द्रिय and the five तन्मात्र are intended. The कर्मेन्द्रिय or operative senses

are— वाक्, पाणि, पाद, पायु and उपस्थ । The five तन्मात्राः are—आकाश-तन्मात्र (the minutest particle of आकाश), वायु-तन्मात्र, अग्नि-तन्मात्र, अप-तन्मात्र, and पृथिवी-तन्मात्र । These last five are respectively styled also according to their properties, as—शब्द-तन्मात्र, स्पर्श-तन्मात्र, रूप-तन्मात्र, रस-तन्मात्र, and गन्ध-तन्मात्र । For their properties, see Sl. 20.

तेषां त्ववयवान् सूक्ष्मान् षष्ठांशप्यभितीजसां ।

सन्निवेशात्ममात्रास्तु सर्वं भूतानि निर्भमि ॥ १६ ॥

Prose.—[परमात्मा] अभितीजसां तेषां षष्ठांशं अपि सूक्ष्मान् अवयवान् आत्ममात्रास्तु सन्निवेशं सर्वं भूतानि निर्भमि ।

Benzali.—[अनन्तकार्यनिर्माणकार] अतिबोधमानो मेहे अहङ्कारादि छद्मिनः स्वप्न अवयव यौन यौन विकासस्य सहितं समिविष्टे करिष्ये । त्वनि (परमात्मा) शब्दरजःप्रमाणकं नमस्तु पदार्थ निर्माणं करिष्यामिहेनेन । १६ ॥

English.—Having caused the subtle parts of those six of measureless potency to enter into their own transformations he created all things. 16.

Kulluka.—तेषां त्ववयवान् सूक्ष्मानित्यादि । तेषां षष्ठांशं—१. व्योम्नाहङ्कारस्य तन्मात्राणाञ्च, ये सूक्ष्माः अवयवाः सान्, आत्ममात्रास्तु—२. षष्ठांशं स्वविकारिषु (१) योजयित्वा मनुष्य-तिथ्ये (२) स्थावरादीनि सर्वभूतानि परमात्मा (३) निष्कृतवान् । तत्र—तन्मात्राणां विकारः पञ्चजहाभूतानि, अहङ्कारस्य इन्द्रियाणि (४) । पृथिव्यादिभूतेषु शरीर-रूपतया परिणतेषु इन्द्रियेषु [च] (क) तन्मात्राहङ्कारयोजनां कृत्वा सकलस्य कार्यजातस्य निर्माणम् (५) । अतएव 'अभितीजसां'—अनन्तकार्यनिर्माणेन अतिबोधमानोऽहङ्कारात् ॥ १६ ॥

Kulluka Explained.

१. स्वविकारिषु—In their own विकार or transformations.

N. B. These transformations are given by Kull. in the next sentence, viz., तन्मात्राणां विकारः... इन्द्रियाणि—The five Mahā-

(क) इन्द्रियेषु—Omitted in all except Bk and J. But the omission of this word will leave the case of अहङ्कार a blank.

Bhûtas are transformations (i.e. products) of the five तन्मात्रs and the इन्द्रियs are the transformations of अहङ्कार ।

2. निर्व्यक्—Birds and beasts.

3. परमात्मा—Brahma and not Brahmā. [Kull. supplies this word as the nominative of निर्मितवान् ।]

N. B. Kull. holds that these things were produced from ब्रह्म and not from इन्द्रा, but through the agency of the latter. This is expressed by saying that ब्रह्मा created these things *from* ब्रह्म ।

4. तन्मात्राणां विकारः &c.—[See the N. B. under note 1 above].

5. पृथिव्यादिभूतेषु &c.—The creation of everything was made by joining the तन्मात्रs to the gross (शरीररूपतया परिणतेषु) Bhûtas, viz., पृथिवी, &c., and अहङ्कार to the इन्द्रियs.

N. B. It must be admitted that there is some relation between the cause and its effect. the materials and their product. So, to produce the सङ्गमृतs from the तन्मात्रs, and the इन्द्रियs from अहङ्कार, this relation must be brought out. This is expressed by saying that the तन्मात्रs were *joined* to the सङ्गमृतs and अहङ्कार was *joined* to the इन्द्रियs.

Notes.

षण्णाम्—Of the six things—viz., अहङ्कार and the 5 तन्मात्रs.—Kull.

तेषां सङ्गान् अवयवान्=सङ्गाणि तानि, because the तन्मात्रs and अहङ्कार are *आ* by themselves.

अमितीजमाय—अमितम् ओजः येषां ते अमितीजसः, तेषाम् ; having great potency [as manifested in the creation of things].—Adj. of षण्णाम् ।

सन्निवेश्य—सम्—नि—विश + णिच् + ल्यप् ।

सर्वभूतानि—All things. The इन्द्रियs also are intended here, as they have indeed a भौतिक aspect.

सर्वभूतानां निर्गमि—N. B. This Sloka does not purport to describe the actual creation, but simply says that तन्मात्रs and

अहङ्कार are the *materials* for the creation of everything, the *author* of creation being ब्रह्मा as narrated in Slokas 32 and the following ones. Cf. Nandana—"एतानि सर्वभूतापादानम् इत्येतावदेव अत्र विवक्षितम्, न पुनः सृष्टिरित्यवगन्तव्यम्, 'विधा कृत्वा' (Sl. 32) इत्यादिना तस्मा वक्ष्यमाणत्वान्" ।

यन्मूल्यं वयवाः सूक्ष्मास्तस्मैमात्राश्रयन्ति षट् ।

तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनोविणः ॥ १७ ॥

Prose.—यत् (= यस्मात्) तस्य (= सप्रकृतिकस्य परमात्मनः) षट् सूक्ष्माः मूल्यं वयवाः इमानि (पूर्वोक्तानि इन्द्रियाणि, वक्ष्यमाणानि च भूतानि) आश्रयन्ति, तस्मात् मनोविणः अस्य मूर्तिं शरीरम् इति आहः ।

Bengali.—येहेतु उाहार (अर्थात् उक्ताः) मुक्ति-मन्त्रादिक इत्येव अवयव एवै नकण (छूत उ हेतुशक) 'आश्रय' करे (अर्थात् उद्देश्य करे) एवै निगिद्ध पण्डितगण उाहार मुक्तिके 'शरीर' वनिश्री थाकेन ॥ १७ ॥

English.—As these six subtle parts which form his body enter (A's'ri) or betake themselves to all forms of creation, therefore the sages call his form शरीर ।

Kulluka. यन्मूल्यं वयवाः सूक्ष्मा इत्यादि । यस्मात् 'मूर्तिः' शरीरं तत्सम्पादका अवयवाः सूक्ष्माः—तन्मात्राहङ्काररूपाः षट् (१), तस्य ब्रह्मणः सप्रकृतिकस्य, इमानि—वक्ष्यमाणानि भूतानि (२), इन्द्रियाणि च पूर्वोक्तानि (३) ; कार्यक्षेत्राश्रयन्ति (४)—तन्मात्रेभ्यो भूतोत्पत्तेः, अहङ्काराच्च इन्द्रियोत्पत्तेः । तथाच पठन्ति [सांख्यकारिका-२२]—"प्रकृतेर्माहात्म्यतोऽहङ्कारसत्त्वाद्गणय्य षोडशकः । तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि" (५) ॥ तस्मान् तस्य ब्रह्मणा या 'मूर्तिः' स्वभावः (६) तां तथा परिणतमिन्द्रियादिशालिनो, लाक्षाः शरीरमिति वदन्ति । षडाश्रयणात् 'शरीरम्' इति शरीर-निर्वचनेनानेन पूर्वोक्तोत्पत्तिक्रम एव दृढीकृतः (७) ॥ १७ ॥

Kulluka Explained.

१. मूर्तिः शरीरम् &c.—The six minute *particles* forming the frame of the creator, viz., अहङ्कार and the five तन्मात्राः.

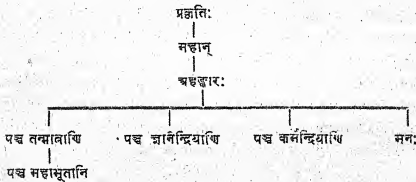
N. B. The creator is ब्रह्म according to Kull., and ब्रह्मा according to others. See the N. B. attached to Kull. Expl. 3 under Sl. 16.

2. वक्ष्यमाणानि भूतानि—The Bhūtas to be mentioned [in Sl. 18].

3. इन्द्रियाणि च पूर्वोक्तानि—The इन्द्रियs already mentioned (in Sl. 15).

4. कार्यत्वेन &c.—Turn themselves into effects, i.e., are transformed into effects [they themselves being the cause].

5. प्रकृतेर्महान् &c.—This is सांख्यकारका No. 22. प्रकृतेः महान् [जायते], ततः (महतः) अहङ्कारः [जायते], तस्मात् (अहङ्कारात्) षोडशकः गणः (the group consisting of the 16 things, viz., 5 तन्मात्रs, 5 ज्ञानेन्द्रियs, 5 कर्मेन्द्रियs and the मनस्) जायते, तस्मादपि षोडशकात् [गणात्] पञ्चम्यः—तेषां षोडशपदार्थानां 'पञ्चम्यः' अर्थात् पञ्चतन्मात्रेभ्यः पञ्च भूतानि (जायन्ते) । This is shown in the following table.



6. स्वभावः—स्वस्य भावः, स्वरूपम् इत्यर्थः । It does not mean 'conduct' here.

7. इति शरीरनिर्वचनेन &c.—By this (peculiar) derivation (निर्वचन) of the word शरीर the order of creation as already mentioned is corroborated.

Notes.

यत्—यस्मात् ।

सूर्यं वयवाः—सूर्यः अवयवाः—The particles forming the frame [of ब्रह्मा] ।

इमानि—Objective of आशयन्ति ।

शरीरम्—The ordinary meaning of the word शरीरम् is—शरीरं येन यत् तत् शरीरम्, (शृ—to decay + ईरन्); that which perishes. But in the case of the Creator—(ब्रह्म, according to Kull. and ब्रह्मा, according to others), the meaning is—यत् (nom.) भूतानि इन्द्रियाणि च आश्रयन्ति तत् शरीरम् इति ; (from the root श्रि—to resort to).
सूक्तिम्—सूक्ष्मं (to prevail) + क्तिन् ।

तदाविशन्ति भूतानि महान्ति सह कर्मभिः ।

मनश्चावयवैः सूक्ष्मैः सर्वभूतक्षदव्ययम् ॥ १८ ॥

Prose.—महान्ति भूतानि कर्मभिः सह तत् ब्रह्म आविशन्ति । सर्वभूतक्षत् अव्ययम् मनश्च सूक्ष्मैः, अवयवैः [सह] [तद् आविशन्ति] ।

Bengali.—महोत्तमम् य य कारणं महित सेहै ब्रह्म इहेते उत्पन्न ह्य ; मनीषुतोपतिर निदान अविनाशि मनो ह्यम् अवयवैर महित (अर्थात् यीर कार्या मन्त्रादि महित) ताहा इहेते उत्पन्न ह्य ॥ १८ ॥

English.—The Mahā-bhûtas together with their functions proceed from him (Brahma), and the mind, too, which is the creator of all forms and is imperishable, proceeds from him with its subtle parts (viz. good and bad thoughts. &c.). 18.

Kulluka.—तदाविशन्ति भूतानीत्यादि । पूर्वोक्तौ 'तस्य' इति प्रकृतं ब्रह्म अत्र 'तद्' इति पराश्रय्यते (1) । तद् ब्रह्म "शब्दादि-पञ्चतन्मात्रात्मना अवस्थितं" महा-भूतानि आकाशादीनि आविशन्ति—तैभ्यः उत्पद्यन्ते (2), 'सह कर्मभिः' स्वकार्यैः (3) । तत्र—आकाशस्य अवकाशदानं कर्म, वायोर्व्यवहृत्तं विन्यासरूपं, तेजसः पाकः, अपां संयहणं—पिण्डीकरणरूपं, पृथिव्या धारणम् (4) "अहङ्कारात्मना अवस्थितं ब्रह्म मनः आविशति (5)—अहङ्कारादुत्पद्यते इत्यर्थः । 'अवयवैः' स्वकार्यैः—शुभाशुभसङ्ख्य-सुख-दुःखादिरूपैः (6), सूक्ष्मैः बहिर्निन्द्रियागोचरैः, 'सर्वभूतक्षत्' सर्वोत्पत्तिनिमित्तं—मनोजन्म-शुभाशुभ-कर्म-प्रभवत्वाज्जगतः (7) । 'अव्ययम्' अविनाशि ॥ १८ ॥

Kulluka Explained.

1. पूर्वोक्तौ &c.—By the word तद् here ब्रह्म is intended which comes from the context (प्रकरण) as being referred to by

the word तद् in the previous Sloka. [The word प्रकृत is an adj. from प्रकरण.] N. B. Kull. always takes ब्रह्म to be the fountain-spring of everything. ब्रह्मा is only his agent.

2. तद् ब्रह्म &c.—तद् ब्रह्म is the objective, and महानि भूतानि is the nominative of आविशन्ति । महानि भूतानि तद् ब्रह्म आविशन्ति is a philosophical expression for महानि भूतानि तस्माद् ब्रह्मणः उत्पद्यन्ते । Thus, 'ब्रह्म in the form of the five तन्मात्रा was entered into by the five महाभूत' means that the five महाभूत were produced from ब्रह्म in the form of the five तन्मात्रा ।

नैयः (plural) in Kull. refers to the five तन्मात्रा. The Mahā-Bhūtas were produced from the तन्मात्रा and hence from ब्रह्म, the former being only the modifications of the latter.

3. सह कर्मभिः—[The Mahā-Bhūtas are produced] with their functions.

4. आकाशश्च &c.—

The function of आकाश is space-giving.

That of वायु is motion or arrangement.

„ „ तेजस् „ cooking (or chemical transformation).

„ „ अप „ aggregating, i.e., mass-making.

„ „ पृथिवी „ receptivity (i.e. containing).

N. B. व्यूहणम् (used by Kull.) = वि-ऊह+ल्युट् । ऊह means 'to argue' ; वि-ऊह means 'to arrange'.

5. ब्रह्म मनः आविशति=मनः (nom) ब्रह्म (obj.) आविशति=मनः ब्रह्मणः उत्पद्यते । Here the word ब्रह्म is used in the sense of अहङ्कार which is nothing but his transformation.

6. शुभाशुभसंकल्प &c.—These being the functions of मनस् ।

7. सर्वभूतकृत् &c.—मनस् is called the producer of all beings, the (creatures of the) world being produced by the good and evil actions originated in the mind.

Notes.

तद्—Obj. of the verb आविशन्ति ।

महानि भूतानि—Nom. of आविशन्ति ।

मनः—Nom. of the verb आविशति (to be understood from आविशन्ति) ।

अव्ययम्—न व्ययम् ; imperishable. व्ययम्=वि+इच्+अप्+कत्तिर ।

तेषामिदम् सप्तानां पुरुषाणां महीजसाम् ।

सूक्ष्माभ्यो मूर्तिमात्राभ्यः सम्भवत्यव्ययादव्ययम् ॥ १८ ॥

Prose.—महीजसां सप्तानां तेषां पुरुषाणां सूक्ष्माभ्यः मूर्तिमात्राभ्यः इदं सम्भवति ।
—अव्ययात् (=नाशरहितात् ब्रह्मणः) व्ययं (=नाशशीलं जगत्) [सम्भवति] ।

Bengali.—मह, अहकार ও পঞ্চতন্ত্র—পুরুষোৎপন্ন (অথবা পুরুষের জ্ঞানপ্রাপ্ত) এই মনুসংখ্যক মহাশক্তি বা মনুস মূর্ত্তিমা এইতে এই মনুস জগৎ উৎপন্ন হয় । অবিদ্যার (পরিভ্রম) এইতে মনুস (জগৎ) মনুসুত এইরা থাকে ॥ ১৯ ॥

English.—This (world) springs from the subtle body-framing parts of those seven powerful principles relating to Purusha. This perishable (universe) springs from the imperishable (Brahma). 19.

Kulluka.—तेषामिदम् सप्तानामित्यादि । तेषां पूर्वप्रकृतानां (क) (१) सहस्रद्वन्द्वार-तन्मात्राणां सप्तसङ्ख्याकानाम् । 'पुरुषात्' आत्मनः उत्पन्नत्वात् तद्विज्ञात्वाच्च 'पुरुषाणां' (२), 'महीजसां' स्वकार्यसम्पादनेन वीर्यवती, सूक्ष्मा या 'मूर्तिमात्राः' शरीरसम्पादकभागाः ताभ्यः (३) इदं जगत् नश्यत् सम्भवत्यनष्टात् (४) यत् कार्यं तत् विनाश—स्वकारणं लीयते, कारणम् स्वकार्यापेक्षया स्थिरं, परम-कारणम् ब्रह्म । नत्वसुषुप्तौ च इत्येतद् "यितुम् अयमनुवादः (५) ॥ १८ ॥

Kulluka Explained.

१. पूर्वप्रकृतानाम्—Those that have already been referred to, i.e., those which come from the context (प्रकरण) ।

२. पुरुषात् &c.—The 7 things (viz., महत्, अहङ्कार and the 5 तन्मात्राः) are called पुरुष, in as much as they proceed from the पुरुष (Supreme Being), and because they are knowable by the ज्ञान or knowledge of the पुरुष ।

3. सूक्ष्मा याः &c.—From the subtle (सूक्ष्म) body-framing energies.

4. इदं जगत् नश्वरं सद्यवति अनश्वरात्—This perishable world springs from the imperishable (Soul).

5. यत् कार्यं &c.—That which is कार्य (effect) is liable to decay : i.e., it may be reduced to its cause-form ; [e.g., a pot made of earth, when destroyed, is again reduced to earth ; it remains no longer a pot]. The cause (कारण) may be said to be स्थिर (permanent) in relation to its कार्य. The primal Cause, viz., ब्रह्म is eternal and should be worshipped. To shew this, the last clause of the verse, although a repetition, is introduced here.

Notes.

पुरुषाणाम्—See Kull. Expl. 2.

सूक्ष्मायाः—सूक्ष्मीनां मायाः—इष्टीतत्पुरुषः ।

आद्याद्यस्य गुणत्वेषामवाप्नोति परः परः ।

यो यो यावतिथ्येषां स स तावद्गुणः स्मृतः ॥ २० ॥

Prose.—एषां परः परः तु आद्याद्यस्य गुणम् अवाप्नोति । एषां यः यश्च यावन्तयः सः सः तावद्गुणः स्मृतः ।

Bengali.—এই [আকাশাদি] পঞ্চদশজুতের পরপরটি পূর্বপূর্বের গুণ প্রাপ্ত হয়, অর্থাৎ ইহাদিগের মধ্যে যে জুত সৃষ্টিকালে পঞ্চদশীত ভাষার গুণও তাৎপৰ্য্য থাকে ॥ ২০ ॥

English.—Of these (five Mahā-Bhūtas) that which succeeds, partakes of the properties of what precedes. [In other words] each one of them is held to possess that number of properties which is indicated by its position [in the sequence of creation]. 20.

Kulluka.—आद्याद्यस्य गुणत्वेषामित्यादि । एषामिति पूर्वतरङ्गाके (क) 'तदा वदन्ति भूतानि' इत्यत्र भूतानां परामर्शः (1) । तेषां च आकाशादिकरेण उत्पत्तिक्रमः

(क) पूर्वोत्तरङ्गाके—A ; पूर्व एव ङाके—S.

शब्दादिगुणवत्ता च वक्ष्यते (2) । तत्र 'आद्याद्यस्य' आकाशदिः 'गुणं' शब्दादिकं, वायादिः परः परः प्राप्नोति (3) । एतदेव स्पष्टयति यो यः इति (4)—एषां मध्ये यो यः, यावतां पूरणो यावत्तिथिः—'वतोऽरिथक्', (5) स स द्वितीयादिः—द्वितीयो द्विगुणः, तृतीयस्त्रिगुणः इत्यवसादिसिन्वादिभिः स्मृतः (6) । एतेन एतदङ्गं भवति (7)—आकाशस्य शब्दो गुणः, वायाः शब्दस्य र्शो, तेजसः शब्दस्य स्पर्शपाणि, ईषां शब्दस्य शङ्कपरसाः, भूमेः शब्दस्य रूपरसगन्धाः (8) ।

अत्र यद्यपि "नित्यवीक्ष्योः" इति द्विवचनेन 'आद्यास्य आद्यास्य' इत प्राप्तं, तथापि स्मृतोनां कन्दः समानविषयत्वात् "सुपां म लुक्" इति प्रथमाद्यस्य सुप्लुक्, तेन 'आद्याद्यस्य' इति रूपसिद्धिः (9) ॥ २० ॥

Kulluka Explained.

1. एवाम् इति &c.—By एवाम् the Bhūtas mentioned in the Sloka preceding the previous one are referred to. [पुनश्चोक्त is the preceding Sloka, and पूर्वतरङ्गोक्त is the Sloka preceding the previous one, i.e., Sl. 18. परामर्श means reference].

2. वक्ष्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो यः &c.

5. यावतां पूरणः &c.—यावत्तिथि is the पूरण of यावत्, as [चतुर्थं is the पूरण of चतुर्, पञ्चमं of पञ्चन्, षष्ठं of षष्, and so on]. The rule is "वतोऽरिथक्". [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property ; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन एतदङ्गं भवति—This amounts to saying the following.

8. आकाशस्य शब्दो गुणः &c.—

The property of आकाश is ...	...	<u>शब्द</u>
The properties of वायु are ...	...	<u>स्पर्श</u> and ,,
” ” ” तेजस् ” ...	...	<u>रूप</u> ” ”
” ” ” जल ” ...	...	<u>रस</u> ” ” ”
” ” ” पृथिवी ” ...	...	<u>गन्ध</u> ” ” ”

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c.—Although आद्यस्य आद्यस्य would be the proper form, the word आद्यस्य being repeated by the rule नित्यवृत्तयोः, yet Smṛiti being of the nature of Veda (कृन्दस्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule “सुप् सु लुक् &c.” and we get the form आद्याद्यस्य ।

[The rule ‘नित्यवृत्तयोः’ means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिङन्त words, and वृत्त means repetition in case of सुवन्त words].

[The rule ‘सुप् सु लुक् पूर्वसवर्णं &c.’ means that in the Vedas all the सुप् (i. e. विभक्ति) may take the form सु (प्रथमायाः एकवचनम्), or an elision (लुक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य=आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull, Expl. 9

परः परः—परः परः is to be distinguished from परस्पर the latter form being used in the sense of कर्मव्यतिहार (reciprocity of action).

यावदतिथिः—यावत् + डट् (पूरकार्थ) with the augment इद्यक् । Of डट् only अ remains.

शब्दादिगुणवत्ता च वक्ष्यते (2) । तत्र 'आद्याद्यस्य' आकाशदिः 'गुणः' शब्दादिक, वायुः
परः परः प्राप्नोति (3) । एतदेव स्पष्टयति यो यः इति (4)—एषां मध्ये यो यः,
यावतां पूरणो यावत्तियः—'वतोऽरिष्टक', (5) स स द्वितीयादिः—द्वितीयो द्विगुणः,
तृतीयस्त्रिगुणः इत्येवमादिस्त्यादिभिः स्मृतः (6) । एतेन एतदुक्तं भवति (7)—
आकाशस्य शब्दो गुणः, वायुः शब्दस्य रसो, तेजसः शब्दस्य शब्दाणि, अेषां शब्दस्य रसप-
रसाः भूमेः शब्दस्य रसपरसमत्वाः (8) ।

अत्र यद्यपि "नित्यवीक्ष्योः" इति द्विवचनेन 'आद्यास्य आद्यास्य' इति प्राप्तं, तथापि
स्मृतोनां छन्दःसमानविषयत्वात् "सुपां सु लुक्" इति प्रथमाद्यास्य सुपलुक्, तेन
'आद्याद्यस्य' इति रूपसिद्धिः (9) ॥ २० ॥

Kulluka Explained.

1. एषाम् इति &c.—By एषाम् the Bhûtas mentioned in the
Sloka preceding the previous one are referred to. [पूर्वश्लोक
is the preceding Sloka, and पूर्वोत्तरश्लोक is the Sloka preceding
the previous one, i.e., Sl. 18. परामर्श means reference].

2. वक्ष्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in
the list] each succeeding one partakes of the qualities of the
preceding (Element).

4. एतदेव &c.—This is more clearly put in the next
sentence—यो यः &c.

5. यावतां पूरणः &c.—यावत्तियः is the पूरण of यावत्, as [चतुर्थ is
the पूरण of चतुर्, पञ्चम of पञ्चन, षष्ठ of षष्, and so on]. The rule is
"वतोऽरिष्टक" । [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list
has only *one* property ; वायु, occupying the *second* place in the
list, has its own property and that of the preceding Element
(viz. आकाश), and thus *two* properties in all, and so on.
[For the list referred to see I. 75—78.]

7. एतेन एतदुक्तं भवति—This amounts to saying the following.

8. आकाशस्य शब्दो गुणः &c.—

The property of आकाश is ...	...	<u>शब्द</u>
The properties of वायु are ...	...	<u>स्पर्श</u> and „
„ „ „ तेजस् „ ...	...	<u>रूप</u> „ „
„ „ „ जल „ ...	...	<u>रस</u> „ „ „
„ „ „ पृथिवी „ ...	...	<u>गन्ध</u> „ „ „ „

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c.—Although आद्यस्य आद्यस्य would be the proper form, the word आद्यस्य being repeated by the rule नित्यवृत्तयोः, yet Smṛiti being of the nature of Veda (ऋन्द्स्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule “सुप्तां सु लुक् &c.” and we get the form आद्याद्यस्य ।

[The rule ‘नित्यवृत्तयोः’ means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिङन्त words, and वृत्ता means repetition in case of सुवन्त words].

[The rule “सुप्तां सु लुक् पूर्वसवर्ण &c.” means that in the Vedas all the सुप् (i. e. विभक्तिः) may take the form सु (प्रथमायाः एकवचनम्), or an elision (लुक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य=आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परः परः is to be distinguished from परस्पर the latter form being used in the sense of कर्मस्वतन्त्र (reciprocity of action).

यावत्तिथः—यावत् + इट् (पूरणार्थ) with the augment इथक् । Of इट्, only च remains.

सर्वेषान्तु स नामानि कर्माणि च पृथक् पृथक् ।
वेदशब्देभ्य एवादौ पृथक् संख्याश्च निर्ममि ॥ २१ ॥

Prose.—सः (= हिरण्यगर्भरूपेण अवास्थितः परमात्मा) आदौ (= मृत्यादौ) सर्वेषां तु पृथक् पृथक् नामानि, कर्माणि च, पृथक् संख्याः च, वेदशब्देभ्यः एव निर्ममि ।

Bengali.—सर्वेषां भेदरूपेण अवस्थितः परमात्मा कल्पप्रारब्ध वेद इत्येत मग्न पदार्थतः पृथक् पृथक् नाम, पृथक् पृथक् कर्म एव पृथक् पृथक् वाच्यता विधान करिष्यामि । २१ ॥

English.—He, in the beginning, [having known] from the words of the Vedas, assigned the names and functions of all beings and also their several conditions. 21.

Kulluka.—सर्वेषान्तु स नामानीत्यादि । स परमात्मा "हिरण्यगर्भरूपेणावस्थितः," सर्वेषां नामानि—माजातिर्गौरिति, अश्वजातिरश्व इति ; कर्माणि—ब्राह्मणस्य अध्ययनादीनि, क्षत्रियस्य प्रजारवादीनि ; पृथक् पृथक्—यस्य पूर्वकल्पे यान्यभूवन् (१) । 'आदौ' मृटादौ वेदशब्देभ्य एव अवगम्य निर्मितवान् । भगवता व्यासिनापि ब्रह्मसौमासायां वेदपूर्विका एव जगत्सृष्ट्युत्पादिताः (२) । तथाच शारौरकसूत्रं [१।३।२८] 'शब्दे इति चेत्, न, अतः प्रभवान् प्रत्यक्षानुमानाभ्याम्' (३) । अर्थात्—'दयताना विग्रहवच्च' दैदिके वस्त्वदिशब्दे दैवतावाचिनि विरोधः स्यात्, (४) वेदस्य आदिन प्रसङ्गादिति चेत्, नास्ति विरोधः । कस्मात् ? 'अतः' शब्दात् एव जगतः 'प्रभवात्' उत्पत्तेः (५) । प्रत्येकालेऽपि परमात्मनि सूत्ररूपेण वेदराशिः स्थितः, स इह कल्पादौ हिरण्यगर्भस्य परमात्मन एव प्रथमदर्शितः—'मनांसि अत्रस्थान्तरसनापन्नः सुषुप्त-प्रबुद्धस्य इव प्रादुर्भवति, तेन प्रदीपस्थानोयेन सुर-नर-मर्त्यागादि-प्रविभक्तं जगत् अभिधेयभूतं निर्ममोति' (६) । कथमिदं गम्यते ? प्रत्यक्षानुमानाभ्याम्—श्रुतिस्मृत्यभ्यामित्यर्थः (७) । 'प्रत्यक्षं' श्रुतिः अनपेक्षत्वात्, 'अनुमानं' स्मृतः अनुमानमान-श्रुति-सापेक्षत्वात् (८) । तथाच श्रुतिः—(क) "एत इति वेदोऽप्यतद्भवान्मृतात्, असृष्टमिति मनुष्यान्, इन्द्रवः इति पितॄन्, तिरःपवित्रमिति यजान्, आश्व इति स्तोत्रं, विश्वानीति शस्त्रम्, अग्निमसौभगवत्याः प्रजाः" (९) इति । स्मृतिस्तु—"सर्वेषान्तु स नामानि" इत्यादिका मन्वादिप्रणीतैव । 'पृथक् संख्याश्च' इति श्लोकात् व्यवस्थाः—ऋक्षाण्यस्य षट्निर्माणा, कुविन्दस्य षट्निर्माणा इत्यादिकाः (१०) विभागिनः निर्मितवान् ॥ २१ ॥

(क) The श्रुति which follows is hopelessly corrupt in all the versions. The correct reading is given above.

Argument.

Manu says that the Creator fixed the names and functions of things as found in the Vedas. The Vedas being eternal and the cycle of creation also being eternal, it follows that all these things that we behold did exist in the previous creations. They can be known from the Vedas which being eternal do not perish at the time of प्रलयः. To support this view Kull. quotes a Sûtra from the Vedânta philosophy of Vyâsa, and proves that Vyâsa also, on the ground of श्रुति and स्मृति, held that in creating each of the things on earth, the Creator first gave it a name, and then he created it. In other words, each creation is preceded by a शब्दः. Kull. then goes on to quote a specimen of श्रुति referred to in the said Vedânta-Sûtra. As for the स्मृति referred to in the Sûtra, Kull. does not go farther, but refers to the present Sloka of Manu as an instance in point.

Kulluka Explained.

1. यस्य पूर्वकाले &c.—N. B. It should always be borne in mind that the *cycle* of creation is eternal.

2. भगवता व्यासेनापि &c.—That the creation of the world was preceded by *words* as known from the Vedas is established by the Venerable Vyâsa also in his Vedânta philosophy (ब्रह्मसंहिता) [as distinguished from the कर्मसंहिता of जैमिनि].

3. शब्दे इति चित् &c.—This is Vedânta-Sûtra 1.3.28.

The word सम्भवात् in the Vedânta-Sûtra “तदुपस्थपि वादरायणः सम्भवात्” (१।३।२६) referred to under Manu, I. 4. presupposes that gods also have their corporeal forms. Now, an objection will be raised that if the gods are endowed with corporeal bodies then how can they attend numerous sacrifices by numerous worshippers at one and the same time. To meet

the above objection comes the next Sūtra “विरोधः कर्मणि इति चेत्, न, अनेकप्रतिपत्तेर्दृशनात्” (१।३।२०) which may be translated as follows :—

‘If [it be said that the corporeal individuality of the gods involves] a contradiction to [sacrificial] works, we deny it by supposing that the gods can assume *several* forms at one and the same time’.

Then the विवादिन् would raise a fresh objection thus :—
Very well, I am convinced that there would be no objection as regards कर्म, i.e., [attending] sacrifices, but a contradiction will result in respect of *words* in the following way :—

The authoritativeness of the Veda is proved on the ground of an *eternal* connection between the Vedic words and their significations. Now, if this connection is to be eternal, the words themselves must also be eternal. But if the gods have corporeal bodies, i.e., if they have their beginnings, then they must have their ends also. In other words, the gods are mortal beings like us. If the gods are mortal the words denoting them, e.g., Vasu, Indra, &c., cannot be eternal. Hence, the Veda is *not* eternal.

Bádaráyana (Vyása) meets the above objection with the Sūtra “शब्द इति चेत्” &c. which may be translated thus :—

‘If it be said that a contradiction will result in respect of *words*, we refute this objection on the ground that the world originates from *words*, as is shown by प्रवच, i.e., Scripture, and अनुमान, i.e., Smṛiti.

The commentator S’āṃkara supplies the arguments here as follows :—

A particular deity, e.g., Vasu, Indra, &c., may be mortal but the word which denotes not any particular individual but the *species* (जाति) can yet be eternal. Thus, all cows are mortal, but their species is eternal. Similarly, the Veda (which is nothing but words) is eternal.

4. विरोधः स्यात्—[विरोधः = वेदस्य निव्यतायाः विरोधः] ।

5. शब्दादेव &c.—Because the world is produced from words ; i.e., the production of everything in this world is preceded by (Vedic) words occurring in the mind of the Creator.

6. प्रलयकालेऽपि &c.—In the time of प्रलय the Veda remained as a मच्छ thing in the परमात्मा । That Veda now in the beginning of the present कल्प (कल्प=a day of ब्रह्मा=the duration of a world) appears unchanged in the mind of हिरण्यगर्भं who is the first created form of परमात्मा The Veda acts like a light with the help of which Hiranyagarbha creates the world composed of gods, men and lower animals, &c.

7. कथमिदं &c.—How is it known? Ans. From प्रत्यक्ष i.e., श्रुति, and अनुमान i.e., स्मृति (from which श्रुति is *inferred*).

8. प्रत्यक्षं &c.—श्रुति is meant by the word प्रत्यक्ष as its authority comes *direct* ; and स्मृति is meant by the word अनुमान as its authority comes not directly but through the Vedas, some Vedic texts being required to be *inferred* in support of the Smṛiti, in case no direct श्रुति is available.

9. एते इति हे &c.—Prajāpati created the देव by first uttering that these are so (एते) viz. देवः.

He created the मनुष्य by first uttering the word असृग्म [असृग् रुधिरं, तत्प्रधाने देहे रमते इति असृग्म मनुष्यः] ।

He created the पित्र (who live in the इन्द्रमण्डल) by uttering the word इन्द्रः ।

He created the यज्ञ (certain implements used in Vedic sacrifices to pour down the Soma-juice) by uttering तिरःपवितम् । [पवितं (सोमं) स्वस्य अन्तः तिरस्कराति इति ।]

He created the स्रोतः by uttering the word आशङ्कः [those which pervade the Riks—from the root अश 'to pervade'].

He created the शस्त्र by uttering the word विश्वानि [स्त्रीदानकं प्रयोगं विशन्ति इति विश्वानि] ।

[A शस्त्र is a Rig-vedic prayer, as distinguished from a स्तोत्र which belongs to the Sāma-veda].

He created other issue by uttering the word अभिसौमगा ।
(सर्व भौमाग्ययुक्ताः अभिसौमगाः ।)

N.B. The above is a quotation from the Chhândogya Brāhmaṇa, and is based on the following Rik :—

एते असृशमिन्दवस्तिरःपवितनाश्रवः ।

विद्वान्भिसौमगाः ॥ Rig-veda, IX. 62. 1.

10. इवक्संस्थाः &c. — By इवक्संस्थाः are meant the conditions or ordinations relating to every-day life ; e.g. a potter should make pots, a weaver cloths, and so forth.

Notes.

वेदशब्देभ्यः—वेदा एव शब्दाः, वेदानां शब्दाः, तेभ्यः । वेदशब्देभ्यः—वेदशब्देभ्यः अवगम्य—Kull. 'अवगम्य' अपादाने प्रसी । इति लक्षणायाः 'ध्रुवम् अपात्रि अपादानम्' । Here the अपात्रि (separation) is not physical, but mental (बुद्धिक्रमः) । Or, वेदशब्देभ्यः=वेदशब्दान् आश्रित्य or व्याख्येय—व्यवलोपे पञ्चमी ।

आदौ=सृष्ट्यादौ ; in the beginning of creation. It should be remembered that, strictly speaking, the creation has no beginning, its cycle being eternal. Here, however, the word आदि has been used in a narrower sense, viz. in relation to the particular Kalpa that may come under consideration.

संस्थाः—सं+स्था+अङ्—भावे । संस्थाः=संस्थानानि । Kull. takes it in the sense of 'ordinations' ; but some take it in the sense of 'forms' or 'shapes'.

This word together with the words नामानि and कर्माणि are the objects of the verb निर्यसे ।

कर्मात्मनाञ्च देवानां सोऽसृजत् प्राणिनां प्रभुः ।

माध्यानाञ्च गणं सूक्ष्मं यज्ञश्चैव सनातनम् ॥ २२ ॥

Prose.—सः प्रभुः कर्मात्मनां प्राणिनां च देवानां [गणं], साध्यानां च सूक्ष्मं गणं सनातनं यज्ञं च एव असृजत् ।

Bengali.—সেই প্রভু ব্রহ্মা কৰ্ম্মাণ্যক দেবগণ, প্রাপবৃত্ত দেবগণ, সাধাদিগের
হৃদয় গণ ও সনাতন ব্রহ্ম সৃষ্টি করিলেন ॥ ২২ ॥

English.—And the Lord created the different groups of those deities who have breath and of those whose nature is action, and the subtle groups of the Sādhyas, and the eternal sacrifice. 22.

Kulluka.—কৰ্ম্মাণ্যনাং দেবানামিত্যাদি। স ব্রহ্মা দেবানাং
গণমসৃজত্ (ক)। প্রাণিনাং ইন্দ্রাদীনাং, কৰ্ম্মাণি 'অত্মা' স্বভাবী যিহাং নিদ্রাম্
যপ্রাণিনাচ্চ—যাবাদীনাং (খ) দেবানাং, সাধ্যানাচ্চ দেববিশিষ্টাণাং সমূহং, যজ্ঞচ্চ
জ্যোতিষ্টোমাদিকং "কল্যান্তরৈষ্যি (গ) অনুমীযমানত্বাৎ (ঘ)" নিত্যম্ (১)। সাধ্যানাচ্চ
গণস্য পৃথগ্ভবনং সূক্ষ্মত্বাৎ (২) ॥ ২২ ॥

Kulluka Explained.

1. কল্যান্তরৈষ্যি &c.—The যজ্ঞস are called সনাতন as their existence can be inferred in the previous Kalpas. [It should be remembered that the *cycle* of creation is eternal. The যজ্ঞস which we find in this Kalpa were certainly performed in the previous Kalpas also].

2. সাধ্যানাং &c.—The সাধ্যস [who are but a special class of gods and therefore included in the general name দেবানাং] are mentioned separately on account of their subtle (সূক্ষ্ম) nature. [See Notes.]

Notes.

প্রাণিনাং দেবানাং, কৰ্ম্মাণ্যনাং দেবানাং—The দেবস are of two kinds :—

(i) প্রাণিনাং দেবস and (ii) কৰ্ম্মাণ্যনাং দেবস।

(i) প্রাণিনাং দেবস are those that are endowed with lives.

(ক) গণমসৃজত্—Omitted in J, Bg and Bk. They read the word গণ before সমূহম্ below.

(খ) প্রাণিনাচ্চ যাবাদীনাং—S.

(গ) কল্যান্তরৈষ্যি—All except A.

(ঘ) অনুমীযমানত্বাৎ—P

(ii) कर्मात्मानः (i.e. अप्राणिनः) देवाः are those that are not endowed with lives, but help a good deal in the performance (कर्म) of sacrifices; these are यावन्, &c. [यावन् प्रथमैकवचने यावत्] = a piece of stone, e.g. for pressing the Soma plant.] N. B. Implements used in sacrifices are regarded to have some divine character.

N. B. Kull. takes कर्मात्मानम्, and प्राणिनाम् as adjectives qualifying देवानाम्, and सूक्तं गणम् with साध्यानाम् only. Gangādhara takes प्राणिनाम् separately, and सूक्तं गणम् with all the three words—देवानाम्, प्राणिनाम् and साध्यानाम्।

साध्यानाम्—The Sādhyas are a class of gods. They are the issue of चन्द्र and साध्या (a daughter of दक्ष), and are 12 in number. Here a question arises. The देवस have already been mentioned. The Sādhyas are but a class of the देवस. Then why are they specially mentioned? Kull.'s answer, following Medh. and Gov., is that they are specially mentioned on account of their सूक्तत्व। But what this सूक्तत्व consists in is not at all clear. Medh. assigns an alternative cause—भेदिनं संपादानम् अ-हविर्भाक्त्वान् तेषां, स्तुतिभाजः एव ते केवलम्।

सनातनम्—सना + टाल् (तुट् च आगम्)। For why the यज्ञस are called सनातन see Kull. Expl. i.—Sl. 21.

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।

तुदाह यज्ञसिद्धार्थमृग्यजुःसाम-लक्षणम् ॥ २३ ॥

Prose.—[स ब्रह्मा] यज्ञसिद्धार्थम् अग्न्यजुःसाम-लक्षणं सनातनं त्रयं ब्रह्म अग्निवायुरविभ्यः तु तुदाह।

Bengali.—ब्रह्मा यज्ञसिद्धिनिमित्तं त्रयं अग्न्यजुःसाम संज्ञकं सनातनं वेदत्रयं अग्नि, वायु एवम् रवि इहोते दोहनं करिष्यादित्येन ॥ २३ ॥

English.—For the performance of sacrifices he milked out the three eternal Vedas, viz, Rik, Yajuh and Sāma from Agni, Vāyu and Ravi [respectively]. 23.

Kulluka.—अग्निवायुरविव्यस्त्वित्यादि । ब्रह्मा (क) (१) ऋ०यजुःसामन्त्रं वेदत्रयम् अग्निवायुरविव्यः आह्वयवान्, 'सनातनं' नित्यम् । वेदाऽपौरुषेयः पचः (२) एव सनोरभिसतः—ऋकल्प ये वेदाः ते एव परमात्मसूक्तैर्ब्रह्मणः सञ्जज्ञस्य मृत्वाद्वाः, तानेव कल्पादौ (३) अग्नि-वायु-रविव्यः आचकर्ष । श्रौतशास्त्रमर्थो न शङ्कनीयः (४) तथाच श्रुतिः—[शतपथ, १०।८ प्र।१] "अग्नेर्वृत्वे दः, वायार्त्वेजुर्वदः, आदित्यात् सामवेदः" इति । आकर्षणार्थत्वाद्दृष्टिपातोः नाग्निवायुरवीनाम् अकथितकर्मात्, किन्तु अपादानत्वे (५) । यज्ञसिद्धार्थं—वयौ-सम्पाद्यत्वात् यज्ञानाम् (६) । आपीनस्थ-क्षीरवत् विद्यमानानामेव वेदानाम् अभिव्यक्तिप्रदर्शनार्थम् आकर्षण-वाचको गौणी दुहिः प्रयुक्तः (७) ॥ २३ ॥

Kulluka Explained.

1. ब्रह्मा—[This is the nom. supplied by the commentator.]

2. वेदाऽपौरुषेयत्वपचः—The doctrine that the Vedas are अपौरुषेय i.e. eternal.

3. कल्पादौ—At the beginning of the कल्प ।

N. B. कल्प means a day (not night) of Brahmá which is the duration of a world = 432 million years of mortals. The present Kalpa is that of वृत्तवराह । Each Kalpa is divided into 14 parts, each of which being presided over by a Manu is called a मन्वन्तर [for which see I. 80].

4. श्रौतः &c.—The truth of this statement which follows from the Vedas should not be questioned.

5. आकर्षणार्थत्वात् &c.—The words अग्नि, वायु and रवि are here used as clear अपादानs ; they could not be used as indirect objects (अकथित-कर्मा) inasmuch as the root दुह here does not mean 'to milk' but 'to extract' simply.

6. वयौ-सम्पाद्यत्वात् यज्ञानाम् = यज्ञानां वेद-सम्पाद्यत्वात्—As the Yajnas are to be performed with the help of the Vedas (वयो) ।

7. आपीनस्थ-क्षीरवत् &c.—The root दुह (lit. to 'milk') has been used here, although in the secondary sense of 'to extract', to show that the Vedas (which were produced by ब्रह्मा) had

been *already existing* just like milk (क्षीर) which already exists in the udder (अपौन) of the cow.

Notes.

तयस्—चि + ययच् । Three things taken collectively. With the affix तयप् the form would be त्रितयस् ।

ब्रह्म—वेदस्—ऋषाः : obj. of दृष्टोह ।

यजमिदं यम—यजमिदं इदम् इति निव्यसमासः । For the meaning, see Kull. expl. 6.

ऋगयजुःसाम-ब्रह्मणस्—ऋक् च यजुश्च साम च ऋगयजुःसामानि, तानि त्वत्तम् (= संज्ञा) यस्य तन । Adj. of ब्रह्म ।

N. B. To Pandit Umeshchandra Gupta Vidyaratna, the veteran Vedic scholar from the historian's standpoint and author of 'मानवेन अग्निं जगद्भूति', &c., we owe the startling but quite rational theory that the names अग्नि, वायु and रवि, &c., are used in the Vedas as double characters. In some places they are proper names, and in some places they represent the respective forces of nature (viz., the fire, the air and the sun). The said scholar would interpret the present passage to mean that, at the command of ब्रह्मा, the person Agni compiled the Rigveda, the person Vāyu compiled the Yajurveda, and the person Ravi compiled the Sāmaveda. The said Pandit also tells us that Agni was the guide in our migration from स्वर्लोक to मूर्तलोक, and that he was the ruler of the first अमृत or Tibet, Vāyu was the son-in-law of त्वष्टृ, and he settled in भुवर्लोक which designates Persia, Turkey and Afghanistan. Ravi was a younger brother of सुरव्यंष्ठ ब्रह्मा (धाता) and the father of सावर्णि Manu. He was an inhabitant of स्वर्लोक or Mongolia.

It should be noted, however, that in some Mantras the double functions are found to be intermixed, but the Pandit would attribute that intermixture of functions to the

confusion (1) of conceptions on the part of the Rishis by whom those Mantras were composed.

कालं कालविभक्तौ च नक्षत्राणि ग्रहान्स्तथा ।

सरितः सागरान् शैलान् समानि विषमाणि च ॥ २४ ॥

Prose.—[सः] इमाः प्रजाः सृष्टुम् इच्छन् कालं कालविभक्तौ च नक्षत्राणि तथा ग्रहान् सरितः सागरान् शैलान् समानि विषमाणि च [ससर्ज] ।

Bengali.—[ब्रह्मा] काल, कालविभाग, नक्षत्र, ग्रह, गरिब, गरीब, शैल, समष्टि एवं विषमभूमि [एष्टि करिबालिन] ॥ २४ ॥

English.—[He created] time and the divisions of time, the stars and the planets, the rivers and the oceans, the hills, plains and uneven ground. 24.

Kulluka.—कालं कालविभक्तौ चेत्यादि । अत्र, 'ससर्ज' इत्युत्तरश्लोकवर्तिनी (1) क्रिया सम्बध्यते । आदित्यादिक्रियाप्रचयरूपं 'काल' (2), 'कालविभक्तौ' माससंयन्तायाः (3), 'नक्षत्राणि' क्षत्तिकादीनि (4), 'ग्रहान्' सूर्यादीन्, 'सरितः' नदीः, 'सागरान्' समुद्रान्, 'शैलान्' पर्वतान्, 'समानि' समस्थानानि (5), विषमाणि उच्चनीचरूपाणि (6) ॥ २४ ॥

Kulluka Explained.

1. उत्तरश्लोकवर्तिनी—Occurring in the next Sloka.
2. आदित्यादि &c.—काल means the sum-total (प्रचय) of the activities ; i.e. motion) of the sun, &c.
3. कालविभक्तौ : &c.—The divisions of time, viz., मास, ऋतु, अयन (i.e. half-year), &c.
4. नक्षत्राणि &c.—The नक्षत्रs are क्षत्तिका, &c., which are 27 in number.
5. समानि &c.—समानि means 'even lands'.
6. विषमाणि &c.—विषमाणि means 'uneven lands'.

Notes.

ग्रहान्—ग्रह इति ग्रहः ; ग्रह + अच्—कर्त्तृणि । In the sense of a particular जलचर animal the form is ग्राह् with the affix ण ।

सरितः—सृ + इति (श्रौषादिकः) = सरित्, रया बहुवचने ।

All the principal words in this Sloka are in रया विभक्ति ।
They are objectives of the verb ससर्ज which occurs in the next Sloka.

तपो वाचं रतिञ्चैव कामञ्च क्रोधमिव च ।

सृष्टिं ससर्जं चैवेमां सृष्टिमच्छन्निमाः प्रजाः ॥ २५ ॥

Prose.—[सः] इमाः प्रजाः सद्यम् इच्छन् तपः वाचं रतिं चैव कामं च क्रोधम् एव च—इमां सृष्टिं चैव ससर्जं ।

Bengali.—[उक्ता] [वक्ष्यामि] अकारं सृष्टिं करिष्ये ऐच्छूक इहैशा तपसा, वाचा, गच्छेय, काम, क्रोध ईडादि वर्तमानकालकाळ ७ पूर्वकालकाळ वस्तुसमूह सृष्टि करिष्या-छिलेन ॥ २५ ॥

English.—Desirous of creating (all these) he created austerities, speech, pleasure, desire and anger [as well as those mentioned in the foregoing Sloka]. 25.

Kulluka.—तपो वाचमित्यादि । 'तपः' प्राजापत्यादि (१), 'वाचं' वाणीं, 'रतिं' चेतःपरिनाधं, 'कामम्' इच्छां, 'क्रोधं' चेतोविकारम्, 'इमां' एतच्छ्रुत्वाक्तां पूर्वश्रुत्वाक्ताञ्च सृष्टिं चकार । सृज्यते इति सृष्टिः—कर्मणि क्तिन् । 'इमाः प्रजाः' वक्ष्यमाणाः देवादिकाः कर्तुमिच्छन् ॥ २५ ॥

Kulluka Explained.

१. तपः &c.—तपः, e.g., प्राजापत्य, &c. [The other well known penances are चान्द्रायण, पराक, सात्त्वपन, &c.—the last two will be found to have been referred to in Uttara-Rāmacharita, Act IV.].

Notes.

सृष्टिं ससर्जं—सृज्यते इति सृष्टिः—सृज् + क्तिन्—कर्मणि; things created.
तां ससर्जं—Kull.

Medh. proposes an alternative explanation :—Each root conveys an idea of a particular sense of the root कृ । Thus,

पचति = पाकं करोति, यजति = यागं करोति, and so on. So, when that particular sense is conveyed by a कृदन्त word (e. g. the word मृष्टि in the present case), the root of the verb should only convey the sense of कृ in general. We quote from Medh. below :—

अथ कीदं वाचोयुक्तिः 'मृष्टिं ससज्जं' इति ? य एवायं : 'मृष्टिं कृतवान्' इति । सर्वे धातवः करोत्यर्थस्य विशेषावच्छिन्ने वर्तन्ते । पचति—पाकं करोति, यजति—यागं करोति । तत्र कृदन्तात् विशेषे अवस्यते आख्यातगतो धातुः करोत्यर्थमात्र-प्रतिपादनपरी भवति । तस्मिन्नपि कृतञ्चित् प्रतिपन्ने पुनः प्रतिपादने अनुवाददीप्तौ ना भूत् इति कारकादिषु तात्पर्यम् ।

N. B. Such objectives in English are called 'Cognate Accusatives'.

कर्मणाञ्च विवेकाय (क) धर्माधर्मौ व्यवेचयत् ।

इन्द्रेणयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥ २६ ॥

Prose.—[सः] कर्मणां च विवेकाय धर्माधर्मौ व्यवेचयत् । इमाः प्रजाः सुखदुःखादिभिः इन्द्रेणयोजयन् च ।

Bengali.—कर्मेण विवेकेण निमित्तं तानि धर्म एव च धर्मं पृथक्करणे निर्णयं करिष्याहेन, एवम् (धर्माधर्मेण कलपकृण) सुखदुःखादि क्षम्येण महित एते प्रजावर्गके बोधितं करिष्याहेन ॥ २६ ॥

English.—In order to distinguish actions he differentiated धर्म from अधर्म, and he joined these creatures with the pairs [of opposites]—pleasure and pain, and the like. 26.

Kulluka.—कर्मणाहेति । धर्मः यज्ञादिः—स कर्तव्यः, 'अधर्मः' ज्ञानवादिः—स न कर्तव्यः, इति कर्मणां विभागाय (I) धर्माधर्मौ 'व्यवेचयत्'

(क) विवेकार्थम्—All except A. विवेकाय is undoubtedly the reading of Medh. and विभागाय also occurring in Kull. seems to support the same reading.

पृथक्तेन अभ्यधात् (2),—धर्मस्य फलं सुखम्, अधर्मस्य फलं दुःखम् । धर्माधर्म-
फलभूतैर्द्वन्द्वैः परस्परविरुद्धैः (3) सुखदुःखादिभिरितिः प्रजाः योजितवान् ।
आदिग्रहणात्—कामक्रोध-रागद्वेष-क्षुत्सौहृद्यादिभिः (क) (4) ॥ ५६ ॥

Kulluka Explained.

1. धर्मः कर्तव्यः, अधर्मो न कर्तव्यः इति कर्मणो विभागाय—N. B.
Distinguishing between कर्मस consists in saying that धर्म such as
यज्ञ, &c., should be done, and that अधर्म, e.g., ब्रह्मवध, &c.
should not be done.

2. अभ्यधात् = उक्तवान् । [Cf. the meaning of the word अभिधान] ।

3. धर्माधर्म्ये &c.—The couples (e.g., सुखदुःख, &c.) which are
composed of incompatible conditions due to धर्म and अधर्म ।
[सुख is due to धर्म, and दुःख to अधर्म, and so on.]

4. आदिग्रहणात् &c.—The word आदि in the compound
सुखदुःखादि seeks to include other couples, e. g., कामक्रोध, रागद्वेष,
क्षुत्सौहृद्य, &c. [सौहृद्य means satiety].

Notes.

विवेकाय—वि—विच + घञ्; धर्मो, एकवचन ।

द्वन्द्वैः—द्वे च द्वे च इति द्वन्द्वम्, निपातनात् । सहायं दत्तौया ।

प्रजाः—प्र—जन + ड—रया बहुवचन । Issue.

अणुरो माता विनाशिन्यो दशाह्वानान्तु याः स्मृताः ।

ताभिः सार्द्धमिदं सर्वं सम्भवत्यनुपूर्व्व्यम् ॥ २ ॥

Prose.—दशाह्वानां (= पञ्चानां) तु याः विनाशिन्यः अणुरो माताः स्मृताः
ताभिः सार्द्धम् इदं सर्वं अनुपूर्व्व्यम् सम्भवति ।

(क) क्षुत्पिपासा-शोकसोहादिभिः for क्षुत्सौहृद्यादिभिः—All except P.
But the mention of क्षुत्पिपासा in the above list is certainly out of
place ; for, क्षुत् and पिपासा are not परस्परविरुद्ध which Kull. wants
to illustrate. Indeed Medh. and Gov. from both of whom
Kull. often copies, mention क्षुत्सौहृद्य and not क्षुत्पिपासा ।

Bengali.—[पञ्चमहाभूतरूपे] विपरिणामी [पञ्चतन्मात्ररूप] वे पञ्च सूक्ष्मात्रा कथित हईयाछे, সেই পঞ্চতন্মাত্রের সহিত এই সমস্ত (অর্থাৎ প্রণব) সম্বন্ধ হইতে স্থূল, স্থূল হইতে সূক্ষ্ম—এই ক্রম অনুসারে সমস্ত হইয়াছে ॥ ২৭ ॥

English.—This whole (world) arises in due order together with those five subtle and minute forms which are susceptible to change or evolution (viz. in the form of the five Mahā-Bhūtas). 27.

Kulluka.—अणवो मावा इति । 'दशाहोनां' पञ्चानां महाभूतानां याः सूत्राः मावाः (क) पञ्चतन्मात्ररूपाः, 'विनाशिन्यः' पञ्चमहाभूतरूपतया विपरिणामिन्यः (1) ताभिः सङ्ग, उक्तं वक्ष्यमाणञ्च 'इदं' (2) सर्वम् उदययति 'अनुपूर्वशः' क्रमशः—सूक्ष्मात् स्थूलं स्थूलात् सूक्ष्मतरमित्यनेन । सर्वशक्तेर्देहाणी मानसदृष्टिः कदाचित्त्वनिरपेक्षा (3) स्यात् इति इमां शङ्कामपनिनीषन् (4) तद्वारिणवैद्यं दृष्टिरिति सध्ये पुनः पूर्वोक्तं स्मारितवान् (5) ॥ २७ ॥

Kulluka Explained.

1. विनाशिन्यः &c.—विनाशिन्यः means those which admit of transformations (परिणाम), viz., (in the form of) the five Mahā-Bhūtas. [N. B. The transformation of a thing implies the *destruction* of its former self. Hence, विनाशिन्यः means विपरिणामिन्यः ।]

2. उक्तं &c.—इदं in the text means उक्तं 'already-spoken of', and वक्ष्यमाणम् (to be spoken of later on).

3. तत्त्वनिरपेक्षा—Independently of the तत्त्वस.

4. इमां शङ्काम् अपनिनीषन्—To remove this doubt. (अपनिनीषन् = अप-नी + सन् + शट्—१ मा, एकवचनम् ।)

5. सर्वशक्तेः...स्मारितवान्—Lest it might ever be supposed that the Omnipotent Brahman *mentally* created all these things *independently* of the तत्त्वस (viz., सङ्गत्, अङ्गकार, पञ्चतन्मात्र, &c.) the author reminds us here, by the way, that He created these things with the help of those तत्त्वस as instruments or materials.

(क) मावाः—Found only in A.

Notes.

अणुः—अणु + डीष् (अण्डी १ना, बहु । डीष् is optional here by the rule 'दीती गुणवचनात्' । So, अणवः is also admissible in feminine plural.

अनुपूर्वशः—अनु पूर्व + शम् । An indeclinable (अव्ययम्) ।

यन्तु कर्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः ।

स तदेव स्वयं भजे सृज्यमानः पुनः पुनः ॥ २८ ॥

Prose.—सः प्रभुः यं तु यस्मिन् कर्मणि प्रथमं न्ययुङ्क्त सः पुनः पुनः सृज्यमानः तद् एव स्वयम् भजे ।

Bengali.—मूर्खशक्तिशाली प्रजापति सृष्टि प्रारम्भे बाह्ये ये कर्मे नियुक्त करिग्राहिले ते पुनः पुनः सृष्टि इहेन सेई कर्महे यन्न आश्रय करिग्रा बाहेक ॥ २८ ॥

English.—In whatever action the Lord first employed a creature, it spontaneously followed the same action in each succeeding creation. 28.

Kulluka.—यन्तु कर्मणीति । स प्रजापतिः यं जातिविशेषं व्याप्रादिकं यस्यां क्रियायां—हरिणमारणादिकायां, सृष्ट्यादौ नियुक्तवान् (१), स जातिविशेषः पुनः पुनरपि सृज्यमानः स्वकर्मवशेन (२) तदेवाचरितवान् । एतेन प्राणिककर्मसापेक्षं प्रजापतेरुत्तमाधमजातिनिर्माणां, न रागद्वेषाधीनमिति दर्शितम् (३) । अतएव वक्ष्यति [मनु—१।४१]—'यथाकर्म्म तपोयोगात् सृष्टं स्थावरजङ्गमम्' इति (४) ॥ २८ ॥

Kulluka Explained.

१. नियुक्तवान्—N. B. It should be remembered that here also the previous acts of the species are the determining factors.

२. स्वकर्मवशेन—N. B. It could be better taken as the हेतु of सृज्यमानः rather than as the synonym of स्वयम् of the text.

३. एतेन &c.—By this it is shown that the creation of the superior and the inferior species is due to their own actions, and not to any like (राग) or dislike (द्वेष) on the part of the Creator (प्रजापति) ।

४. वक्ष्यति &c.—[The author] will say 'यथाकर्म्म &c'. (Sl. 41).

Notes.

न्ययुङ्क्त—नि—युज् + लङ्—त । The root is used in आत्मनेपद by the Vārtika 'स्वराद्यन्तोपसर्गात्'—The root युज् is used in आत्मनेपद in connection with an उपसर्ग which begins with a vowel (स्वरादि) or ends in a vowel (स्वरात्) ।

प्रथमम्—See Notes on आदी in Sl. 21.

भेजे—भज् + लिट्—ए । Here the force is of लट् ; भेजे = भजते ।

हिंसाहिंसे सृदुक्रूरे धर्माधर्मावृतावृते ।

यद् यस्य सोऽदधात् सर्गे तत्तत् स (क) स्वयमाविशत् ॥ २८ ॥

Prose.—हिंसाहिंसे सृदुक्रूरे धर्माधर्मौ चृतावृते—[एषां मध्ये] सः सर्गे (= सर्गारम्भे) यत् (कर्म) यस्य अदधात् सः (प्राणी) तत् तत् (कर्म) स्वयम् आविशत् ।

Bengali.—प्रजापति शृष्टेः आरम्भे हिंस्रं च अहिंस्रं, शुद्धं च कृत्, धर्मं च अधर्मं, सत्तां च निष्ठां—आश्रयं यथाके वे कर्मेण वावृत्तां कर्तव्याह्वयेन, तेनैवाग्निं तेनैव कर्म [आश्रयं परवर्त्तौ कर्ममगृह्ये च यौग्यं अदृष्टवशात्] यमः आश्रयं इहेन आश्रयः ॥ २९ ॥

English.—Whatever quality—ferocious or innocent, gentle or violent, right or wrong, true or false, the Lord assigned to any being at the beginning of creation, that quality he gets spontaneously [in his later births]. 29.

Kulluka. एतदेव प्रपञ्चयति—हिंसाहिंसे इत्यादि (१) । हिंस्रं कर्म सिंहदिः—करिमारणादिकम् 'अहिंस्रं' हरिणादिः, 'सृदु' दयाप्रधानं विप्रादिः, क्रूरं चान्त्रिणादिः, धर्मो यथा—ब्रह्मचाव्यादिः, शुक्रशुश्रूषादिः, अधर्मो यथा—सख्यैव मांससैन्यनसेवादिः, 'चृते' सत्यं—तच्च प्रायेण देवानाम्, 'अवृत्तम्' अवसत्यं—तदपि प्रायेण मनुष्याणाम् । तथा च स्मृतिः—'सत्यवाचो देवाः, अवृतवाचो मनुष्याः' (२) इति । एषां (ख) मध्ये यत् कर्म सः प्रजापतिः सर्गादी (३) यस्य आधारयत् "सृष्ट्युत्तरकालमपि" (४) स तदेव कर्म "प्राक्तनादृष्टवशात्" (५) स्वयमेव भेजे ॥ २८ ॥

(क) तेवाम्—All except A.

(ख) तत्तस्य for तत्तत् सः—All except A. The language of almost all the commentators including Kull. supports the reading adopted in the text.

Kulluka Explained.

1. एतदेव &c.—By this Sloka (the author) expands (प्रपञ्चयति) the idea contained in the last Sloka.

2. सत्यवाचः &c.—[Generally speaking] the Devas speak truth, and men speak untruth. [Gov. reads अमृतम् for अनृतवाचः । The ऐतरेयब्राह्मण १।६ reads 'सत्यसंहिता वै देवाः, अनृतसंहिता मनुष्या इति'] ।

3. सर्गादौ—At the *beginning* of creation. [See Notes on आदौ in Sl. 21.]

4. ऋदुत्तरकालेनपि—Even after the creation was begun ; i. e., in succeeding creations.

5. प्राक्तन &c—Owing to the merits [of actions] done in previous births.

Notes.

हिंसम्—हिंस + र—कर्त्तरि ।

क्रूरम्—कृत (हिंसे) + रक् (बीजादिकाः), 'कृत' इत्येतस्य 'क्रू' इत्यादेशः ।

यत्—तत् तत्—For the use of two तत् with one यत्, cf. 'यं कामये तं तस्य' कणोनि ।—देवीपूजम् ।

आविशत्—लृट् । Here also as in भेजे in the previous Sloka, the force is of लट् ।

यद्यन्तलिङ्गान्तरतवः स्वयमेवर्तुं पर्यये ।

स्वानि स्वान्यभिपार्थ्य तया कर्माणि देहिनिः ॥ ३० ॥

Prose.—यथा ऋतुपर्यये ऋतवः स्वानि स्वानि ऋतुलिङ्गानि स्वयम् एव अभिपद्यन्ते तथा देहिनिः [स्वानि स्वानि] कर्माणि (स्वयम् एव अभिपद्यन्ते) ।

Substance.—यथा वसन्तादयः ऋतवः यथोचितकालेषु कुसुमादिरूपाणि ऋतुलिङ्गानि स्वयमेव प्राप्नुवन्ति, तथा देहिनी अपि स्त्रीपुरुषानि कर्माणि स्वयमेव भजन्ते । व्याघ्रादयः जन्मतः एव हिंसककर्माणि कुर्वन्ति, हरिणादयश्च मृदुकर्माणि, इत्येवम् ।

Bengali.—बहु सकल वैकल्प यथोचितकाले शीघ्र शीघ्र (कूशमादि) चिर धारण करे, देहिनिगण सेईकल्प । जन्मनाह] अथ कर्म प्राप्नु इय ॥ ३० ॥

English.—As the seasons in their proper turns bear their characteristic signs, so corporeal beings spontaneously resume [in their births] their own characteristic acts. 30.

Kulluka. अत्र दृष्टान्तमाह—यद्वर्त्तति (१) । यथा वसन्तादिऋतवः (२) ऋतुचिह्नानि—चतस्रस्तर्थादीनि ‘ऋतुपर्यये’ स्वकार्यावसरे (३) स्वयमेव आप्नवन्ति, तथा देहिनाऽपि हिंसादीनि कर्माणि ॥ ३० ॥

Kulluka Explained.

१. अत्र दृष्टान्तम् आह—The present Sloka furnishes an illustration of what has been said in the previous Sloka.

२. वसन्तादिऋतवः—N. B. वसन्तादिऋतवः and वसन्ताद्यृतवः are optional forms by the rule ‘ऋत्यकः’.

३. स्वकार्यावसरे—In their proper turns.

Notes.

यद्वर्त्ततिङ्गाद्यृतवः=यथा+ऋतुचिह्नानि+ऋतवः ।

स्वयमेवर्त्तुपर्यये=स्वयमेव+ऋतुपर्यये ।

पर्ययः—परि-इण्+अच्. Kull. and Medh. paraphrase the word पर्यय by the word स्वकार्यावसर i.e. turns.

लोकानान्तु विवृद्ध्यर्थं मुखवाङ्मरुपादतः ।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्त्तयत् ॥ ३१ ॥

Prose.—[ब्रह्मा] लोकानां तु विवृद्ध्यर्थं मुखवाङ्मरुपादतः ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्त्तयत् ।

Bengali.—[ब्रह्मा] लोकवृद्धिनिमित्तं मुख, वाङ्, उरु, एव चरण इहेते यथाक्रमेण ब्राह्मण, क्षत्रिय, वैश्य ७ शूद्र एहे चान्नि वर्णनं यष्टि करिमाछिलन ॥ ३१ ॥

English.—For the prosperity of the worlds, [Brahmā] created the Brāhmana, Kshattriya, Vais'ya and S'udra, from his mouth, arms, thighs and feet [respectively]. 31.

Kulluka.—लोकानान्विति । भूर्लोकानां (क) बाह्व्यर्थं (१) मुख-वाङ्मरुपादिभ्यो ब्राह्मण-क्षत्रिय-वैश्य-शूद्रान् यथाक्रमं (२) निश्चितवान् । ब्राह्मणादिभिः

(क) भूर्लोकानाम्—A ; भूलोकानाम्—M. But these will involve some difficulty about the plural number used. Besides, this आदि can be traced in Medh. and Gov. भूरादीनाम्—V.

सायं प्रातरग्नौ आहुतिः प्रक्षिप्ता सूर्यमुपतिष्ठते, सूर्यादवष्टिः, ऋतेरन्नम्, अन्नात् प्रजा-
बाहुल्यम् (3)। वक्ष्यति च [मनु ३।७६]—“अग्नौ प्रास्ताहुतिः सप्त्यगादित्यम्” इत्यादि
(4)। देव्या च शक्त्या सुखादिभ्यो ब्राह्मणादिनिष्पन्नं ब्रह्मणो न विशङ्कनीयं,
श्रुतिमिद्वत्वात् (5)। तथाच श्रुतिः [चतुर्वेद १।१८।१२]—‘ब्राह्मणोऽस्य सुखमासीद्’
इत्यादि ॥ २१ ॥

Kulluka Explained.

1. भूर्लोकानां बाहुल्यार्थम्—For the prosperity of the भूर्लोक
&c. [The लोकs are भूर्लोक, भुवर्लोक, स्वर्लोक, &c.]

2. यथाक्रमम्—Respectively ; i.e., the Bráhmans were pro-
duced from the mouth, the Kshatriyas from the arms, the
Vais'yas from the thighs and the Sudras from the feet.

3. ब्राह्मणादिभिः &c.—The oblations poured on fire by
Brahmins, &c., in morning and evening reach the sun, from
the sun comes rain, from rain comes food, and by food
people multiply.

4. अग्नौ &c.—The complete verse runs thus :—

अग्नौ प्रास्ताहुतिः सप्त्यगादित्यमुपतिष्ठते ।

आदित्याज्जायते वष्टिर्ऋतेरन्नं ततः प्रजाः ॥ Manu. III, 76.

5. देव्या च &c.—The creation of the Brahmins, &c., from
the mouth, &c., by Brahmá through his divine power should
not be doubted, as it is established by S'ruti.

6. ब्राह्मणोऽस्य &c.—This is a quotation from the famous
Purusha-Sûkta of the Rîgveda. The complete Rik runs thus :—

ब्राह्मणोऽस्य सुखमासीद् बाहू राजन्यः कृतः ।

ऊरु तदस्य यद् वैश्यः पद्मा यद्वैश्याज्यायत ॥ Rîgveda, X. 90. 12.

Notes.

लोकानां तु विवक्षार्थम्—‘लोकसु भुवने जने’ इत्यन्तरः । The word लोक
means (i) the people, as well as, (ii) their regions. Here both
the meanings are intended. The विवक्षि of the लोकs is to be
explained as follows :—

The Brahmins, &c., offer oblations to the gods. This serves a double purpose. Firstly, the gods, and therefore their regions, flourish by those libations. [Cf. Medhātithi—चतुर्थं वर्णेषु सत्सु त्रयाणां लोकानां वृद्धिः । इतः प्रदानं देवाः उपजीवन्ति] ; and secondly, the gods make the Brahmins, &c., as well as their region, flourish on account of their offering to them those libations. The second part, viz., the progress of the people of this earth, has been shown step by step by Kull. by the quotation of a Smṛiti [which see].

Nandana, however, explains लोकानां as जनानां and avoids all difficulties.

मुखवाहकपादतः—मुखं च वाहं च ऊरु च पादौ च इति मुखवाहकपादम्—
प्राख्यङ्गत्वात् समाहारवद्भ्यः । ततः पञ्चम्याः तस्य प्रत्ययः ।
निरवचयत्—निरवत + णिच् + कङ्—इ ।

द्विधा कृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत् ।

अर्द्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ ३२ ॥

Prose.—सः प्रभुः आत्मनः देहं द्विधा कृत्वा अर्द्धेन पुरुषः अभवत्, अर्द्धेन नारी [अभवत्] ; तस्यां विराजम् असृजत् [च] ।

Bengali.—मर्कशजिमान् ब्रह्मा योय देह दूहेभागे विभक्त करिषा एकार्क द्वारा पुरुष ও অপরাধি দ্বারা নারী ইहेশাখিলেন, এবং সেই নারীতে বিরাট পুরুষকে সৃষ্টি করিষাখিলেন ॥ ৩২ ॥

English.—Having divided his own body into twain the Lord became a male by one half and a female by the other half, and on her he bogot Virāj. 32.

Kulluka.—द्विधा कृत्वेति । स ब्रह्मा निजदेहं द्विधखण्डं कृत्वा अर्द्धेन पुरुषो जातः, अर्द्धेन स्त्री ; तस्यां मेथुनधर्माण (१) विराट्संज्ञं पुरुषं निमित्तवान् । श्रुतिश्च [ऋग्वेद १०:८०:५]—‘ततो विराडजायत’ इति ॥ ३२ ॥

Kulluka Explained.

१. मेथुनधर्माण—By the method of sexual intercourse. [मिथुन means ‘couple’.]

[N. B. The creation so long narrated was done *mentally*, but here a different method is employed. Kull. means to invite the reader's attention to this fact].

Notes.

अइन—करने दृतीयः ।

विराजम्—वि-राज + क्तिप्—कर्त्तरि=विराट् ; the base is विराज्,
ततः द्वितयाद्या एकवचने विराजम् इति ।

तपस्तप्तामृजद् यन्तु स स्वयं पुरुषो विराट् ।

त मां वित्तःस्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ ३३ ॥

Prose.—[हे] द्विजसत्तमाः सः विराट् पुरुषः स्वयं तपः तप्ता यस् अमृजत्
अस्य सर्वस्य (= जगतः) स्रष्टारं मां (= मनुम्) तं वित्त (= जानीत) ।

Bengali.—हे द्वेष्ट द्विजगण, সেই বিরাট পুরুষ তপস্তা করিয়া বাঁশকে মৃষ্টি
করিয়াছিলেন, নদন্ত জগতের স্রষ্টা আনিই তিনি জানিবেন । ৩৩ ॥

English.—O, ye, the best of the twice-born, know me, the
creator of all this world to be him whom that Virāj himself
produced, having performed austerity. 33.

Kulluka.—तपस्तपुंति । स विराट् तपो विधाय यं निर्मितवान् तं 'मां
मनु' जानीत, अस्य सर्वस्य जगतः स्रष्टारं, मा द्विजसत्तमाः । एतेन स्वजन्मात्कर्ष-
सामर्थ्यातिशयो अभिहितवान् (1), लोकानां प्रत्ययितप्रत्ययार्थम् (2) ॥ ३३ ॥

Kulluka Explained.

1. एतेन &c.—By this Manu speaks of the excellence of
his capacity (सामर्थ्य) and origin (जन्म) [so that he may be
regarded as *reliable*].

2. लोकानां प्रत्ययितप्रत्ययार्थम्—N. B. The word प्रत्ययित has got
two meanings—(i) reliable and (ii) known. So, the present
sentence may be explained in two ways :—(i)* as men
rely on those who are reliable (प्रत्ययित); and (ii) to

make the people believe more firmly what is already known (प्रत्ययित) to them.

N. B. Medh. has spent some big lines to assign a *two-fold* cause to Manu's reference here to his own origin and capacity, and it is a curious fact to note that Kull. has cleverly put in here a small sentence to convey both the explanations of his revered predecessor. We quote from Medhātīhi below :—

‘मध्ये शक्तिम् आत्मनः आचष्टे । अस्य सर्वस्य स्वरूपम्—अनेन सर्वशक्तिम् आह । जन्मकर्मोतिशयवत्तां मां प्रत्यायित श्चिरीकरिष्यन्ति इत्यभिप्रायः, निश्चयोत्पत्तादौ च, अन्यतः श्रवणमतिरूपि मनुजन्मानि स्वयमभिधानात् । यथा, अन्यतः श्रुतोऽपि कश्चित् पृच्छति—देवदत्तस्य त्वं पत्नः ? इति । वादमिति तेनोक्ते निश्चय उपजायते ।’

Notes.

पुरुषः—पुरुषशब्देन श्रुतौः प्रसिद्धः—Nārāyana. In the Vedas the Virāt is called ‘पुरुष’ । So, the translation of पुरुषो विराट् as ‘the male Virāj’, as done by some, seems to be absurd.

विच्—विद् (अदादि, परस्मैपदी) + लोट—त, second person, plural.

विजसत्तमाः—Case of address. अतिशयेन सन्तः इति सत्तमाः—सत् + तसप् । विजेषु सत्तमाः—७मीतत्पुरुषः ।

अहं प्रजाः सिसृक्षुस्तु तपस्तप्ता सुदुश्चरम् ।

पतीन् प्रजानामसृजं महर्षीनादितो दश ॥ ३४ ॥

Prose.—अहं तु प्रजाः सिसृक्षुः सुदुश्चरः तपः तप्ता आदितः (= आदौ) प्रजानां पतीन् दश महर्षीन् असृजम् ।

Bengali.—आमि प्रजाश्रष्टि करिते ईष्क इईश कठोर उपचरणपूखक अथमे दशजन महर्षि श्रष्टि करिशाहिलान । ताहारा सकलेई प्रजापति ॥ ३४ ॥

English.—Desirous of producing issue, I, having performed very severe austerity, first created ten great sages, who were lords (i.e. creators) of beings (प्रजापति). 34.

Kulluka.—अहमिति । अहं प्रजाः सृष्टमिच्छन् दुष्करं तपः कृत्वा (क) दश प्रजापतीन् प्रथमं सृष्टवान्, तैरपि प्रजानां सृज्यमानत्वात् (१) ॥ २४ ॥

Kulluka Explained.

1. तैरपि प्रजानां सृज्यमानत्वात्—[The प्रजापतिस are so called] because many objects are created by them also. [Kull.'s sentence is elliptical—'ते प्रजापतयः सृज्यन्ते' is to be understood after सृज्यमानत्वात्] ।

Notes.

सिद्धन्तुः—सृज् + सन् + उ, by the rule 'सनाजसमिच्च उः' ।

सुदुश्चरम्—सृ-दृ-सृ-चर + खल्—कार्त्तव्यम् ।

पतीन् प्रजानाम् = प्रजापतीन्—The lords of creation.

आदितः = आदौ, आदि + तस्—सप्तम्याम् । 'आद्यादिभ्यः उपसंख्यानम्' ।

मरीचिमत्राङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।

प्रचेतसं वसिष्ठञ्च भृगुं नारदमेव च ॥ ३५ ॥

Prose. As it is—with 'अहम् अमृजम्' from the preceding Sloka.

Bengali.—मरीचि, अत्रि, अङ्गिराः, पुलस्ता, पुलह, क्रतु, अष्टेताः, वसिष्ठ, भृगु, एवं नारद [एहे मनुष्यन अङ्गापतिके आनि अथगे रहि करिग्राहिनान्] ॥ ३५ ॥

English.—[I created] Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhṛigu and Nārada. 35.

Kulluka.—मरीचिमित्रादि । ते एते दश प्रजापतयो नामतो निर्दिष्टाः ॥ ३५ ॥

Notes.

मत्राङ्गिरसौ—अविश्व अङ्गिराश्च तौ मत्राङ्गिरसौ—रया, दिवचने ।

N. B. The प्रजापतिस are the मानसपुत्रस of Manu. Of these मरीचि, अत्रि, अङ्गिरस्, पुलस्त्य, पुलह, क्रतु and वसिष्ठ make up the

(क) सुदुश्चरं तपस्तथा—All except A.

well-known group of the सप्तर्षि (Ursa Major or the Great Bear).

वसिष्ठः—वसुसत् + इष्ट, the सत् being elided by the rule विन्सतोर्लुक् । The word is also spelt as वसिष्ठः—वसवत् + इष्ट ।

एते मनूं सुसप्तान्यान्सृजन् भूरितिजसः ।

देवान् देवनिकायांश्च महर्षौ श्रामितीजसः ॥ ३६ ॥

Prose.—भूरितिजसः एते (= दश प्रजापतयः) अमितीजसः अस्यान् सप्त मनून् देवान् देवनिकायान् च महर्षीन् च असृजन् ।

Bengali.—यशोदेव एते दशजन प्रजापति अमितीजस अष्टा जौजन ननु, देवगण ७ देवगणैर निबोधन एव यद्विनिर्गते श्रुति करिग्राहिनः ॥ ३६ ॥

English.—They of great power, created seven other Manus of unbounded ability, together with gods and the abodes of gods, and sages of measureless power. 36.

Kulluka.—एते समंस्त्रिति । एते मरीच्यादयो दश भूरितिजसो बहू तेजसाः अस्यान् सप्त अपरमिततेजसान् मनून्, देवान्—ब्रह्मणा असृष्टान् (१), देवनिवासस्थानानि (२)—सर्गादीनि, महर्षींश्च सृष्टवन्तः । मनुशब्दोऽयमधिकारवाची (क) । चतुर्दशन् सन्वत्सरं यस्य यत्र सर्गायधिकारः, स एव तस्मिन् सन्वत्सरे स्वाधन्व-स्वारीचिवादिनामभिर्भूतारति व्यपदिश्यते (३) ॥ ३६ ॥

Kulluka Explained.

१. देवान् &c.—The Devas, viz., those that were not created before by Brahmá. N. B. The qualification ब्रह्मणा असृष्टान् equally applies to the other things also, e.g., ज्योतींषि in Sl. 38.

२. देवनिवासस्थानानि—N. B. This is a paraphrase of the word देवनिकायान् in the text.

३. मनुशब्दः &c.—This word मनु designates a function (अधिकार) । Of the १४ सन्वत्सराः (term of a Manu—see I. 80)

(क) अधिकारिवाची—J. This would convey the sense more clearly. But all other Miss. read अधिकारवाची which is the reading of Medhātithi also.

one is in charge of creation (सृज्), &c., in each मन्वन्तर, and is known by the distinctive name of स्वायम्भुव, स्वाराच्य, &c., the word मनु being their common title.

Notes.

अयान् सप्त मनुन्—viz., सावर्णि, दक्षसावर्णि, व्रद्धसावर्णि, धर्मसावर्णि, रुद्र-सावर्णि, देवसावर्णि (or रौच्य) and इन्द्रसावर्णि (or भीत्य). These seven Manus and स्वायम्भुव-मनु (after whom the present work is called) with his six descendants as enumerated in Sl. 62, make up the 14 Manus.

भूरितिजसः—१मा, बहुवचनम्—adj. of एते ।

देवनिकायान्—देवानां निकायाः, तान् । निकाय (नि = चि + धञ्—भाक्) is explained by Kull. as निवासस्थानानि or abodes. Some take it to mean संघ—collection or host. There are two rules for the formation of the word निकायः—

(i) निवास-चिति-शरीर-उपसमाधानेषु आदिष्व कः—निकाय (with वञ्) is the form instead of निचय (with चच्) when the sense is any one of the following :—निवास (abode), चिति (applied to things to be collected in certain Vedic performances), शरीर (body—cf. the word काय) and उपसमाधान (collection) ; and

(ii) संघे च अनौत्तराधर्ष्ये—The above also holds good when the sense is of an अनौत्तराधर्ष्य (orderly) संघ assemblage). Thus, ब्राह्मणनिकायः, but शूकरनिचयः as शूकरs are never found in an orderly group.

अमितीजसः—२या, बहुवचनम्—adj. of मनुन्, देवान्, &c.

यत्तरक्षःपिशाचांश्च गन्धर्व्वाप्सरसोऽसुरान् ।

नागान् सर्पान् सुपर्णांश्च पितॄणाञ्च पृथग्गणान् ॥ ३७ ॥

Prose. As it is—with 'एते असृजन्' from the preceding Sloka.

Bengali.—[एहै प्रजापतिगण] यक्ष, रक्षः, पिशाच, गन्धर्व, अप्सरा, असुर, नाग, नर्प, पक्षी ओ पित्रुनिगेर पृथक् पृथक् गणसमूह [सृष्टि करिदाछिलन] ॥ ७१ ॥

English.—[They created] Yakshas, Rákshasas, Pis'achas, Gandharvas, Apsarasas, Asuras, Nágas, serpents, birds and the different classes of the *Manes*. 37.

Kulluka.—यच्चरच्च इति । एतेऽसृजन्निति पूर्वस्मैव अत्र अनुवङ्गः, यच्चरत्त शीकतये (क) च (1) । यच्चो वैश्ववणः तदनुचराय (2), रक्षांसि राक्षसादीनि, पिशाचास्तेभ्योऽपक्रष्टाः अशुचिमरुद्देशादिवासिनः (ख) (3), गन्धर्वाश्चितरथादयः (4), अप्सरसः उर्व्यश्वादयः, असुराः विरोचनादयः (5), नागाः वासुकादयः, सर्पान्ततोऽपक्रष्टाः अलगङ्गादयः (6), सुपर्णाः वैनतेयादयः (ग), पितृणाम् आल्यपादोर्णा (7) 'गन्धः' समूहः ॥ एषाच्च भेदः इतिहासादिप्रसिद्धो न अश्वत्थादिगोचरः (8) ॥ २७ ॥

Kulluka Explained.

1. एते असृजन् &c.—'एते असृजन्' of the previous verse comes here (i.e., is to be understood) in this Sloka as well as in the next three Slokas.

2. यच्चो वैश्ववणः &c.—By the word यच्च are meant वैश्ववण (कुर्वर) and his followers. [Kuvera is called वैश्ववण as he was the son of the sage विश्ववसु].

4. पिशाचाः &c.—पिशाचः are inferior (अपक्रष्ट) to राक्षसः. They live in unholy places like 'deserts', &c. [Deserts are considered as unholy because they are wanting in water, the chief material for purification].

4. चितरथादयः—N. B. Chitra-ratha is the name of the the king of the Gandharvas.

(क) शीकतये—All except J and Bg.

(ख) Though not supported by any of the versions I am inclined to read अशुचिमरुद्देशादिवासिनः for अशुचिरुद्देशनिवासिनः which is the extant reading here. The former is the very expression used by Medh, and it supplies the आदि which was really wanting. Gov. also has अशुचिमरुद्देशादिवासिनः ।

(ग) गरुडादयः—All except A. गरुडादयः seems to be a reader's own note on Kull.'s original word वैनतेयादयः ।

5. विरोचनादयः—[विरोचन was the son of the famous प्रह्लाद ।]

6. अलमर्द्धादयः—N. B. अलमर्द्ध or अलमर्ध ('कीटटे' इति भाषा) is the name of a species of serpent inferior to the former.

7. पितृणां &c.—N. B. The Pitris or *Manes* are divided into many classes, the principal of these being अग्निष्मानाः, सौम्याः (or सोमसदः), हविष्मन्तः, उषसाः, सुकालिनः, वह्निषदः, आन्यपाः, सोमपाः &c. (See Manu III. 195—198). These words are always plural. They are familiar to those who perform the ceremony of तर्पण which is obligatory on every fatherless Hindu male. The relation between these divine पित्रः and our human पित्रः is this that the former are satisfied at the satisfaction of the latter. See Vāyu- Purāna, 65. 63.

8. एषां च &c.—The [nice] distinction between the above beings is to be known from history, &c., and cannot be perceived directly.

Notes.

अमरसः—अमरः मरन्ति इति अयं—मृ + अमृन् । As the name of a class it is used in plural number.

सुपर्णां—श्रीमानं पक्षीं विष्वां ते सुपर्णाः तान् । Birds.

पिशाचः—पिशितम् (आल-मांसम्—raw-meat) अस्माति इति । पिशित—अश + अष्—कर्त्तरि । वृषोदरादिलात् साधु ।

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च ।

उल्कानिर्घातकेतूँश्च ज्योतीँश्चुच्चावचानि च ॥ ३८ ॥

Prose.—[एते] विद्युतः अशनिमेघान् च रोहितेन्द्रधनूंषि च उल्कानिर्घात-केतूँश्च चुच्चावचानि ज्योतीँषि च [अमृजन्] ।

Bengali.—[ईश्वर] बिज्जा, अशनि, मेघ, रोहित (रज्जु ईन्द्रधनुः), ईन्द्रधनुः, उल्का निर्घात (अशुभखनिविशेष), केतू, ओ नानाप्रकार अह्नकज्वालि सहे करियाहिलेन ॥ ३८ ॥

English.—[They created] lightning, thunderbolt, cloud, Rohita (imperfect rain-bow), rain-bow, meteors, supernatural sound, comets and various [other] luminaries. 38.

Kulluka.—विद्युत् इति । सिधेष्णु इत्थं दीर्घाकारं ज्योतिर्विद्युत् । सिधादिव यज्ज्योतिर्वेदादि-विनाशकं तत् अग्निः । सिधाः प्रसिद्धाः । 'रोहितं' दण्डाकारं नानावर्णं दिवि दृश्यते यन्ज्योतिः (1) । तदेव वक्रम् 'इन्द्रधनुः' (2) । 'उल्का' रेखाकारमन्तरिक्षात् पतन्ज्योतिः । 'निर्घातः' भूस्वल्परौच्यगत उत्पातध्वनिः (3) । 'केतवः' शिखावन्ति (4) । ज्योतीषि उत्पातरूपाणि । अन्यानि ज्योतीषि भ्रमगम्या-दानि (5) । नानाप्रकाराणि (6) ॥ ३८ ॥

Kulluka Explained.

1. दण्डाकारम् &c.—Luminous pole-like lines (दण्ड) of various colours appearing in the heavens.
2. तदेव &c.—रोहित when curved is called इन्द्रधनुः (rain-bow).
3. निर्घातः &c.—निर्घात is the portentous (उत्पात) sound issuing from the ground or the sky. [Cf. the mysterious sound popularly called the 'Barisal Guns'].
4. शिखावन्ति—With a tail (e.g. a comet).
5. भ्रमगम्यादीनि—N. B. ध्रुव is the pole-star. अगस्त्य is the star 'Canopus' appearing in the month of August.
6. नानाप्रकाराणि—[This is a paraphrase of उच्चावचानि ।]

Notes.

रोहितम्—Gov. says that it is popularly called शस्त्रोत्पात ।
निर्घातः—निर्—हन् + घञ् । It has thus been described in the
बृहत्संहिता— पवनः पवनाभिहतो गगनादवनौ यदा पतति ।
भवति तदा निर्घातः स च पापी दीप्तविह्वलः ॥

केतुः—चाय + तुन् (औषादिकः) ।

उच्चावचानि—उदक्षि च अवाक्षि च उच्चावचानि, मयूरव्यंसकादिवत् समासः ।
N. B. उदक्षि is 1st case plural of the neuter उदक्ष्, and अवाक्षि is 1st case plural of the neuter अवाक्ष् ।

किन्नरान् वानरान् मत्स्यान् विविधांश्च विह्वलमान् ।

पशून् मृगान्मनुष्यांश्च व्यालान्श्चोभयतोदतः ॥ ३९ ॥

Prose.—[एते] किन्नरान् वानरान् मत्स्यान् विविधान् विह्वलमान् च पशून् मृगान् मनुष्यान् च उभयतोदतः व्यालान् च [असृजन्] ।

Bengali.—[ईशारा] किन्नर, वानर, मत्स्य, विविध विहङ्गम, पक्षु, मृग, मनुष्या एवम्
ननुपङ्क्तिर्यविशिष्टे गिह्यादि हिंस्य प्राणि यष्टि करिग्राहिणम् ॥ ३९ ॥

English.—[They created] Kinnaras, monkeys, fishes, and
different kinds of birds, cattle, deer, men, and ferocious animals
with two rows of teeth. 39.

Kulluka.—किन्नरानिति । 'किन्नराः' अश्वमुखं देवयोनयो नरव्यवहाराः (१) ।
वानराः प्रसिद्धाः । मत्स्या रोहितादयः । विहङ्गमाः पक्षिणः । पशवो गवाय्याः ।
मृगा हरिणाद्याः । व्यालाः सिंहाद्याः, 'उभयतोदतः'—इदं दन्तपङ्क्तौ येषां उत्तराधरे
भवतः (२) ॥ ३९ ॥

Kulluka Explained.

१. किन्नराः &c.—Kinnara is a class of demi-gods with faces
like those of horses, and bodies like those of men (नरव्यवहाराः—
व्यवहः means body).

२. उभयतोदतः &c.—Those animals are called उभयतोदतः
which have two rows of teeth—one in the upper and the other
in the lower jaw.

Notes.

किन्नराः—कुत्सिताः नराः किन्नराः । 'किं क्षेपे' इति समासः । Cf. किंसखा
and किम्बसुः in Kirāta, I. 3.

पशून् and मृगान्—पशून् हिंस्रान् सिंहादीन् । तैः मृगिताः (=अन्विष्टाः)
मृगाः—गोमेषादयः ।

व्यालान्—व्याल means ferocious animals, such as lion, tiger,
serpent, &c. वि—अल (उदासे) + अच—कर्त्तरि ।

उभयतोदतः—उभयतः दन्ताः येषां ते उभयतोदन्ताः, तान् उभयतोदन्तान्
उभयतोदतः वा । दन्त is optionally changed into दत् in 2nd case
plural and the subsequent विभक्तिः.

N. B. Some recognise a distinct word दत् in the sense of
दन्त, but that course need not be resorted to when we can
do without it. See the N. B. under Sl. 43—Kull. Expl. 3.

It is better to take the word उभयतोदतः as an adjective of व्याख्यान, as the two words are often found together (Cf. Sl. 43), the former being almost a स्वरूपविशेषण (invariable epithet) of the latter. Some, however, would take it as an independent word to mean horse, ass, &c.

कृमि-कौट-पतङ्गान्श्च यूका-मच्छिक-मत्कुणम् ।

सर्वञ्च दंशमशकं स्थावरञ्च पृथग्विधम् ॥ ४० ॥

Prose. [एते] कृमिकौटपतङ्गान् च यूका-मच्छिक-मत्कुणम् सर्वं च दंशमशकं पृथग्विधं स्थावरं च [असृजन्] ।

Bengali.—[कौशरा] कृमि, कौटे, पतङ्ग, यूका, मच्छिका, मत्कुण (यथाश्च शारणाका), मच्छिकानां दंशक, एवम् नानाविध स्थावरं सृष्टे करिग्राहिजन ॥ ४० ॥

English.—[They created] small worms, large worms, grass-hoppers, lice, flies, bees, all kinds of gnats and mosquitoes, and the varieties of the immovable beings (i.e. plants). 40.

Kulluka.—कृमिकौटेति । कौटाः कृमिभ्यः किञ्चित्स्थूलाः । पतङ्गाः शलभादयः (क) । दृकादयः प्रसिद्धाः । ‘सुद्रजन्तवः’ इत्यनेन एकवद्भावः (१) । स्थावरं वृक्षलतादिभेदेन विविधप्रकारम् ॥ ४० ॥

Kulluka Explained.

१. सुद्रजन्तवः &c.—The compound यूकामच्छिकमत्कुणम् is in singular number on account of समाहार by the rule ‘सुद्रजन्तवः’—समाहार is obligatory in compounds of names of too small animals.

Notes.

कृमिकौटपतङ्गान्—The absence of समाहार here is rather आश्चर्यः ; cf. ‘न कृमिकौटानाम् इति, एकवद्भावप्रसङ्गात्’ इति वामनः—शृ. २. २५ ।

यूकामच्छिकमत्कुणम्—For the समाहार, see Kull. Expl. १.

यूका=Lice (‘लकुण’ इति भाषा) । मच्छिका is shortened into मच्छिक for the exigency of metre on the strength of the dictum—

(क) शलभाः—All except A.

‘अपि माघं सघं कुर्यात् कन्दोभङ्गे त्यजेद् गिरम्’ which means—Curtail माघ into सघ by dropping a letter rather than violate the metre.
माघ=‘माघकलाय’ इति भाषा ।

दंशमशकम्—समाहार by the rule ‘अट्टजन्तवः’ ।

स्थावरम्—स्था + वरच् । Immovable.

एवमेतैरिदं सर्वं मन्त्रियोगान्महात्मभिः ।

यथाकर्म्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥ ४१ ॥

Prose.—एवं मन्त्रियोगात् एतैः महात्मभिः इदं सर्वं स्थावरजङ्गमं यथाकर्म्म तपोयोगात् सृष्टम् ।

Bengali.—[मन्त्रीति अङ्गति] এই মহাত্মব স্ববিগণ কর্তৃক আমায় আদেশক্রমে তপঃপ্রভাবে এই স্থাবরজঙ্গমকে বিশ্ব কর্মপ্রয়োগের এই প্রকারে সৃষ্টি হইয়াছে ॥ ৪১ ॥

English.—Thus was this world consisting of movables and immovables created according to their acts, by those high-minded ones at my command and through the power of their austerities. 41.

Kulluka.—एवमेतैरिति । ‘एवम्’ इति उक्तप्रकारेण । एतैर्मन्त्रीणां महात्मभिः । इदं सर्वं स्थावरजङ्गमं सृष्टम् । ‘यथाकर्म्म’—यस्य जन्तोर्यादृशं कर्म्म, तदनु रूपं तस्य देवमनुष्यतिर्यगादियोनिषु उत्पादनं (१) ‘मन्त्रियोगात्’ सदाज्ञया, ‘तपोयोगात्’ महत्तपः कृत्वा । सर्वमैश्वर्यं तपोऽधो नमिति दर्शितम् (२) ॥ ४१ ॥

Kulluka Explained.

1. यस्य जन्तोः &c.—Beings are created as gods, men, lower animals, &c., according to their own actions [in previous births].

2. सर्वम् ऐश्वर्यम् &c.—[By this] it is shown that all kinds of power depend on austerities.

Notes.

यथाकर्म्म—कर्म्म अनतिक्रम्य—अव्ययीभावः । According to their acts.

स्थावरजङ्गमम्—स्थावराश्च जङ्गमाश्च, तेषां समाहारः । समाहारे एकवचनम् क्रीवत्वञ्च । By the परिभाषा 'सर्वो हन्तो विभाषा एकवत् भवति' समाहार is always optional (except in cases where it is *especially* prohibited) . Cf. समानर्थक्यगुणं वधवरम्—S'akuntalā, Act V.

स्थावर—स्था + वरच् । जङ्गम—गम + यङ्लुक् + अच्—कर्त्तरि ।

येषान्तु यादृशं कर्म भूतानामिह कीर्तितम् ।

तत् तथा वोऽभिधास्यामि क्रमयोगश्च जन्मनि ॥ ४२ ॥

Prose.—इह (=संसारे) येषां भूतानां यादृशं कर्म कीर्तितं तत् तथा, जन्मनि क्रमयोगं च वः (=युष्माकम्, अथवा युष्मभ्यम्) अभिधास्यामि ।

Bengali.—এই ন্যূনাত্রে যে প্রাণীর যাদৃশ কৰ্ম্ম কীৰ্ত্তিত হইয়াছে, তাহা যথার্থ ভাবে আপনাদিগকে বলিব, এবং [তাঁহাদের] উৎপত্তির ক্রম (অর্থাৎ প্রকার) বলিব ॥ ৪২ ॥

English.—I shall narrate to you rightly what acts are ordained for what creatures here, and also the mode of their origin. 42.

Kulluka.—अभिधास्यामि । येषां पुनर्यादृशं कर्म इह संसारे पुनर्वाच्यैः कथितं, यथा—'ओषध्यः फलपाकान्ता बह्वपुष्पफलोपगाः' (1), ब्राह्मणादीनाञ्च यागाध्ययनादि कर्म, तत्तथैव 'वः' युष्माकं वक्ष्यामि, जन्मनि (क) क्रमयोगश्च (2) ॥ ४२ ॥

Kulluka Explained:

1. ओषध्यः फलपाकान्ताः &c —This is from Manu, I. 46. This line is put here not as an illustration of 'पुनर्वाच्यैः कथितम्', but of the statement 'येषां पुनर्यादृशं कर्म'.

2. जन्मनि क्रमयोगं च—The method (क्रम) of origination ; (e.g., such and such creatures are born from जरातृ, such and such creatures from अण्ड, and so on).

Notes.

N. B. Medh. explains the first half of the Sloka differently :
—'येषां भूतानां यादृशं कर्म तत् तथैव इह (शास्त्रे) (मया) कीर्तितम् ।

(क) जन्मादि—B, Bh, G, M, S, V.

...नामनिर्द्देशादिव कस्यावगतिः ।—तथाहि, यच्छपात् भक्षणाद्वा यक्षाः, रहसि चणनात् रक्षांसि, इत्यादि । Gov. mentions both the views.

वः—शेषे षष्ठी or क्रियायोगे षष्ठी, बहुवचनम्, in connection with the verb अभिधास्यामि ।

जन्मनि—विषये षष्ठी ।

क्रमयोगम्—क्रमस्य योगः, यदा क्रमेण योगः, तम्; the attainment of the method, i.e., the method itself.

The above seems to be the view of at least Medh. and Kull. The word, however, has been differently interpreted by some other commentators. Some take the word क्रम to mean 'order [of creation]'—'क्रमेण' ब्राह्मणादिक्रमेण योगः इति क्रमयोगः । Nār. combines the two views and explains the compound thus :—जन्मनि क्रमयोगं—येन क्रमेण यत् जायते, येन च जराशुदिना युक्तं यत् जायते ।

The explanation of the following few Slokas will differ according to the different views. But we have, as usual, followed Kull. Cf. the prose-order of Sl. 47.

पशवश्च मृगाश्चैव व्यालाश्चोभयतोदनः ।

रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥ ५३ ॥

Prose.—पशवः च..... जरायुजाः [भवन्ति] ।

Bengali.—पशु, मृग, दंष्ट्रपक्षिप्रविनिष्टे हिंस्य प्राणी, राक्षस, पिशाच उ मनुष्या जन्मसंज्ञे जायन्ते ॥ ४७ ॥

English.—Cattle, deer, ferocious beasts with two rows of teeth, Rákshasas, Pis'áchas and men are born in the womb. 43.

Kulluka —पशवश्चेति । 'जरायुः' गर्भावरणं चर्य, तत्र मनुष्यादयः प्रादुर्भवन्ति, पश्यान्म ता जायन्ते (1) । एषामेव (क) जन्मक्रमः प्रागुक्ता विवृतः (2) । दन्तशब्द-समानार्था दन्तशब्दः प्रकृत्यन्तरमस्ति, तस्य 'प्रथमावबुधवचने रूपम् 'उभयत दतः' इति (3) ॥ ५३ ॥

(क) All read एषामेव, but the sense requires एषामेवम् ।

Kulluka Explained.

1. जरायु &c.—जरायु is the covering of the foetus. Men and some other animals first take their birth within the जरायु, and thence they come out later on.

2. एषामिवम् &c.—This mode of the birth of these (creatures) already referred to [in the previous Sloka] is here described fully.

3. दन्तशब्द &c.—There is a distinct word दन्त in the sense of दन्त. The form उभयतोदन्तः here is in the 1st case plural of that word.

[N. B. The above is the opinion of Medh. and Kull. They are constrained to resort to that course, as the rule 'पददन्तासास्...शस्-प्रभृतिषु' will not help them in the present case, because the case-ending used in the word is anterior to 2nd case plural. A more authoritative explanation, however, seems to be that these आदेशः are sometimes seen even in affixes anterior to शस्; cf. Mahā-Bhāṣya—'शस्-प्रभृतिषु इति उच्यते, अ-शस्-प्रभृतिषु अपि दृश्यते'. Also see Siddhānta-Kaumudī on the rule 'विभाषा भिश्योः'.

Notes.

जरायुजा — जरायु जायते इति जरायु—जग + ड । 'ममस्यां जनेडे' ।

उभयतोदन्तः—Here also, as in Sl. 39, we should take it as an adjective of व्यालाः । For Grammar, see Kull. Expl. 3.

अण्डजाः पक्षिणः सर्पा नक्ता मत्स्याश्च कच्छपाः (क) ।

यानि चैवम्पकाराणि स्थलजान्यौदकानि च ॥ ४४ ॥

Prose.—पक्षिणः सर्पाः नक्ताः मत्स्याः कच्छपाः च अण्डजाः [सर्वाणि] । स्थलजानि औदकानि च यानि च एवम्पकाराणि [तानि च] [अण्डजानि च शक्ति] ।

(क) मत्स्याः सकच्छपाः—A. This is also Jolly's reading

Bengali.—পক্ষী, মৰ্গ, কুড়ীয়া, বৎস, কচ্ছপ, এবং এই জাতীয় হুলজ ও জলজ
অন্য জন্তু আরও উৎপন্ন হয় ॥ ৪৪ ॥

English.—Birds, snakes, crocodiles, fishes and tortoises,
and all other similar animals living in land or water, are born
in eggs. 44.

Kulluka.—অণ্ডজা: পচিষ: ইতি। অণ্ডে আদৌ সম্ভবন্তি (ক) ততো
জায়ন্তে ইতি এষাং জন্মক্রম:। নক্কা: কুম্বীরা:। স্থলজানি ককলাসাदीনি (I)।
ঐদকানি শঙ্কাদীনি ॥ ৪৪ ॥

Kulluka Explained.

I. ককলাসাदीনি—N. B. ককলাস is called কাকলাস in Bengali.

Notes.

অণ্ডজা:—অণ্ডে জায়ন্তে ইতি অণ্ড—জন + ড।

নক্কা:—ন ক্রামন্তি ইতি ন—ক্রম + ড, নিপাতনাত্।

এবম্‌য়কারাণি—এবং প্রকার: যেষাং। তানি—বহুব্রীহি:।

ঐদকানি—উদকে ভবন্তি (i.e. জাতানি) ইতি উদক + অণ্; aquatic;
e.g., conch-shell (শংখ), &c.

স্বেদজং দংশমশকং যুকা-মল্লিক-মত্কুণম্।

উষ্মণ্যোপজায়েত (স্ব) যচ্চান্যত্ কিচ্ছিদৌদ্রশম্ ॥ ৪৫ ॥

Prose.—দংশমশকং যুকা-মল্লিক-মত্কুণম্ স্বেদজং [মবতি]। যত্ চ ইদ্রশম্
অন্যত্ কিচ্ছিত্ [তত্ অপি] উষ্মণ: উপজায়েত।

Bengali.—বংশ, মশক, ঘূকা, মল্লিকা ও মত্কুণ যেদজ। ঐদ্রশ্ম অথ মল্ল
শাকিও [যেদজনক] উষ্মা হইতে (অতএব যেদ হইতে) উৎপন্ন হয় ॥ ৪৫ ॥

English.—Gnats and mosquitoes, lice, flies and bugs spring
from hot moisture, and whatever else is of this kind is produced
from heat [causing moisture]. 45.

(ক) অণ্ডে আদৌ সম্ভবতি—A, S, Bh.

(খ) উপজায়েত—All except A. For discussions, see Notes.

Kulluka.—स्वेदजन्ति । 'स्वेदः'—पार्थिवद्रव्याणां तापेन स्वेदः (१), ततो दंशमशकादि (क) जायते । 'उष्णश्च' स्वेदहेतु-तापादपि (२) अन्यत दंशमशकादि-सदृशं पुत्तिकापौलिङ्गदि (३) जायते ॥ ४५ ॥

Kulluka Explained.

१. स्वेद &c.—स्वेद means vapour or the clammy secretion of earthly things due to heat.

२. उष्णश्च &c.—उष्णम् (उष्ण—प्रथमैकवचने) means the heat which causes स्वेद । [So the two, for practical purposes, are the same.]

३. पुत्तिका—[पुत्तिका is the white ant—'उदपोका' इति भाषा].

Notes.

स्वेदजम् दंशमशकम्—This does not deny that they can spring from अण्ड also.

दंशमशकम्, युक्तान्त्रिकसत्कृणम्—समाहार by the rule 'सुद्रजन्तवः' ।

उपजायते=उपजायते ।

उपजायते—All Mss. except A read उपजायन्ते, but we have preferred the former as the plural number in उपजायन्ते does not tally with its nominative here which is in the singular number. Medh. also reads the word in singular, but it is difficult to make out if it is उपजायते or उपजायित । It is clear, however, that with the reading उपजायते the metre would become very badly defective. Medh. also proposes the following alternative reading—'उष्णश्चोपजायन्ते ये चान्ये केचिदौदृशाः' ।

उद्भिज्जाः स्थावराः (ख) सर्वे बौजकाण्डप्ररोहिणः ।

ओषधयः फलपाकान्ता बहुपुष्पफलोपमाः ॥ ४६ ॥

Prose.—बौजकाण्डप्ररोहिणः सर्वे स्थावराः उद्भिज्जाः [भवन्ति] । ओषधयः फलपाकान्ताः बहुपुष्पफलोपमाः [च भवन्ति] ।

(क) दंशमशकादिः—All except A and Bk.

(ख) उद्भिज्जाम्तरवः—A. Dr. Bühler's assertion that Medh.,

Bengali. সকল বৃক্ষই ভূমিভেদ করিয়া উৎপন্ন হয়। তাহার বীজ হইতে অথবা কাণ্ড হইতে জন্মে। ওষধীসমূহ বহু পুষ্প ও ফল ধারণ করে, এবং ফল পক হইলে তাহাদের বিনাশ হয় ॥ ৪৬ ॥

English.—All plants grow from seed or from slips, and shoot out from earth. The औषधि plants bear flowers and fruits in abundance, and perish with the ripening of their fruit. 46.

Kulluka.—उद्भिज्जा इति । उद्भिदनम् उद्भिज्—भावे क्तिप्, ततो जायन्ते ऊर्ध्वं बीजं भूमिञ्च निच्छा इति 'उद्भिज्जाः' (१) वृक्षाः २) ; ते च द्विविधाः—केचिद्बीजादेव जायन्ते, केचित् काष्ठान्—शाखा एव रोपिता वृक्षतां यानि (३) ।

इदानीं येषां यादृशं कर्म तद्व्यते—औषध्यः इति । 'औषध्यः' ब्राह्म्यवाद्यः फलपाकेनैव नश्यन्ति, बहुपुष्पफलयुक्ताश्च भवन्ति । औषधिप्रजादेव "क्षादकारादक्तिनः" इति ऊीषा [ऊीषा] (क) दार्घ्ये 'औषध्यः' इति रूपम् (४) ॥ ४६ ॥

Kulluka Explained.

१. उद्भिदनम् &c.—[N. B. उद्भिद् (उत्—भिद + क्तिप्—कर्त्तरि) is a more common form than उद्भिज्जा । So Kull. proceeds to derive the form उद्भिज्ज which occurs here.] उत्—भिद + क्तिप्—भावे (न तु कर्त्तरि) = उद्भिद् = उद्भिदनम् = shooting out, sprouting up, viz., having rent asunder the seed and the earth. [It should be noted, however, that the expression 'बीजं भूमिं च निच्छा' will not apply everywhere. Those which grow from slips काष्ठप्ररोहिन्] do not rend asunder any seed. So some such word as यथासम्भवम्, &c., should be understood after the said expression ; or the word बीज may be taken here to include a slip also.]

२. वृक्षाः—This is not the synonym of उद्भिज्जा, but of स्यावराः of the text. उद्भिज्जाः स्यावराः = उद्भिज्जाः वृक्षाः (= वृक्षाः उद्भिज्जाः भवन्ति) ।

३. केचित् काष्ठान्—शाखा एव रोपिताः &c.—Some trees spring

Gov., Kull. and Nand. read तत्र; for स्यावराः is not supported by the said commentaries. Also see Notes on एतदन्ता in Sl. 50.

(क) All read ऊीषा which seems to be due to an oversight of Kull. It should be ऊीषा ।

from trunks (काष्ठ), i. e., branches planted into the ground grow up into trees.

4. ओषधिश्चादेव &c.—The word ओषधि (with short इ) is derived as आषः (दाहः) धीयते अत्र इति ओष—धा + कि—अधिकरणे । But that would give the form ओषधयः (and not ओषध्यः) in 1st case plural. So Kull. proceeds to explain the form ओषधी । He says that ओषध्यः is the 1st case plural form of ओषधी (with long ई). But how is the form आषधी obtained ?

Ans.—By adding डीष् (Kull. erroneously calls it डीप्) to the form आषधि by the rule 'कृदिकारदन्तिनः' which means—'All इकारान्त words formed with a कृदन्त affix other than क्तिन् take डीष् (i. e. ई) after them in feminine gender.

Notes.

उड्डिञ्जाः—उत्—भिद + किङ्—भावे=उड्डिद् । उड्डिदः (=उड्डेदनात्) जायन्ते ये ते उड्डिञ्जाः, उड्डिद्—जन + ड ।

स्थावराः—The mountains are not intended here. For reasons, cf. S'ridhara Swāmin on Vishnu-Purāna I. 5. 7—'पर्वतानां पञ्चच्छेद-निमित्तकम् आगन्तुकं स्थावरत्वम् । न स्थाभाविकम्, इति नाऽत्र अनुप्रवेशः' । Originally the mountains had wings and were not immobile. Therefore the word स्थावर here does not include the mountains.

आषध्यः—आष—धा + कि—अधिकरणे=आषधिः । ओषधि + डाष् by the गणत्व 'कृदिकारदन्तिनः' । ततः प्रथमाया बहुवचने रूपम् ।

फलपाकान्ताः—फलानां पाकः फलपाकः, फलपाकीन फलपाके वा अन्तः येषाम् इति व्यधिकरणी बहुव्रीहिः । अथवा—फलपाक एव अन्तः येषाम् इति समानाधिकरणी बहुव्रीहिः ।

प्ररीहिणः—प्र—रुह + णिनि—प्रथमाया बहुवचने ।

बहुपुष्पफलोपगाः—पुष्पाणि च फलानि च पुष्पफलानि (पुष्पफलं वा, समाहार being optional by the rule 'जातिरप्राप्यनाम्') । बहूनि पुष्पफलानि बहुपुष्पफलानि ; तानि उपगच्छन्ति इति बहुपुष्पफल—उप—गेस + ड ।

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः ।

पुष्पणः फलिनश्चैव, वृक्षास्तृभयतः स्मृताः ॥ ४७ ॥

Prose.—ये वनस्पतयः स्मृताः ते अपुष्याः फलवन्तः भवन्ति । [अन्ये तु] पुष्पिणः फलिनश्च एव । [एवं] वृक्षाः तु उभयतः (= उभयथा) स्मृताः ।

See the N. B. under Kull. Expl. 1.

Bengali.—वनस्पति हईते पुष्प बातिरके कल जन्मे, अपर श्रेणी हईते पुष्प हईरा परे कल जन्मे । এইरूपे वृक्ष हई प्रकार ॥ ४१ ॥

English.—Vanaspatis bear no flowers; but have fruits direct. The rest have fruits from flowers. So, वृक्षs are of two classes. 47.

Kulluka.—अपुष्या इति नास्त्र श्लोकस्य अभिधानकीषवत् संज्ञासंज्ञि-सम्बन्धपरत्वम् (क) अप्रकृतत्वात्, किन्तु 'क्रमयोगश्च जन्मनि' इति प्रकृते, तदर्थमिद-मुच्यते (१) । ये वनस्पतयस्तेषां पुष्पजननरूपेण (२) फलजन्यः इतरैर्वा (ख) तु पुष्पाणि जायन्ते, तेभ्यः फलानीति । एवं वृक्षा उभयरूपाः । प्रथमान्तात्तसिः ॥ ४७ ॥

Kulluka Explained.

1. नास्त्र श्लोकस्य &c.—[N. B. The first line of this Sloka reads like a lexicon which deals with the relations of words (संज्ञिन्) and their meanings or definitions (संज्ञा, e. g., वनस्पति &c.). It should be noted, however, that, to do that is *not the business* (अप्रकृत) of this work. Then why do we have it here ? In reply to the above Kull. says—] This Sloka does not purport to deal with the relation of words and their meanings, as that is not its business, but it is put here in compliance with the promise 'क्रमयोगश्च जन्मनि &c.' already made [in Sl. 42].

[The sense is this—The Sloka here has not much to do with the technical terms like वनस्पति, &c., but seeks merely to explain the different *methods* in which fruits and flowers grow.

N. B. On the above grounds, Mēdh. proposes to invert the order of the words यत् and तत् । Thus, instead of saying ये अपुष्याः फलवन्तः, ते वनस्पतयः, he says ये वनस्पतयः, ते अपुष्याः फलवन्तः । It is curious to note that Kull. also does the same, but his brevity mars the force of his point.]

(क) संज्ञासंज्ञिसम्बन्धिपरत्वम्—All except V.

(ख) इतरैर्भ्यः—All except A.

Notes.

N. B. Gov., Nār. and Gangādhara explain the Sloka thus—Those that are अपुष्पाः फलवन्तः are called वनस्पतिः, and those that are *both* पुष्पिणः and फलिनः are called वृक्षः. They explain उभयतः as 'with *both* of these.' Medh. also, barring his inversion of the order of the words यत् and तत्, explains it in the same way, but he extracts something more from the word उभयतः. We quote his words below :—

विना पुष्पेण फले जायते येषां न वनस्पतयः कथ्यन्ते, न वृक्षाः । पुष्पिणः फलिनश्च वृक्षाः, उभययोगात् केचित् वनस्पतयोऽपि वृक्षा उच्यन्ते वृक्षाश्च वनस्पतयोऽपि ।

For Kull.'s view, see Notes on उभयतः ।

वनस्पतयः—वन + पति with the augment सुट् by the rule 'वनहृथ्योः पतिचन्द्रयोः' ।

पुष्पिणः फलिनश्चैव—येषां वृक्षाणाम् आदौ पुष्पाणि जायन्ते, तेषां च फलानि ते वृक्षाणां द्वितीयः प्रकारः । N. B. This second class of वृक्ष is called वानस्पत्यः । Cf. Amara, 'वानस्पत्यः फलैः पुष्पैः, तैरपुष्पाद् वनस्पतिः' ।

उभयतः—Of two classes, viz., (i) वनस्पतिः, and (ii) पुष्पिणः फलिनः (technically called वानस्पत्यः). The commentators referred to above would take it to mean that वृक्षाः are those which are *both* पुष्पिणः and फलिनः । But Kull. seems to explain it as एवं (अनेन प्रकारेण) वृक्षाः उभयविधाः भवन्ति । अपुष्पाः फलवन्तः इति एका विधा ; पुष्पिणः फलिनश्च इति अन्या विधा । This explanation, though elliptical, seems to be more natural.

गुच्छगुल्मान् विविधं तथैव लणजातयः ।

बीजकाण्डरुहाण्येव प्रताना वल्ल एव च ॥ ४८ ॥

Prose.—विविधं गुच्छगुल्मं तु तथैव (=विविधाः) लणजातयः प्रतानाः वल्लः एव च बीजकाण्डरुहाणि एव [भवन्ति] ।

Bengali.—विविधं गुच्छ, गुल्मं ओ लुनजाति एव प्रतान (वर्षा १९ दृक्कठकयुक्त अनात् प्रवृत्ति लता) ओ वल्ली ईदारा बीज हरेट अथवा काष्ठ हरेट उरुपत्र इय ॥ ४८ ॥

English.—Various plants—with (one single) stem and many stems, grasses (of different kinds), creepers with tendrils and those without tendrils spring from seed or from slips. 48.

Kulluka.—गुच्छगुल्यान्वति । मूलत एव यत्र लतासमूहो भवति, न च प्रकाण्डानि, ते 'गुच्छाः'—सल्लिकादयः (२) 'गुल्याः' एकमूलाः सङ्गतजाताः (क) शरिचुप्रभृतयः (२), 'दणजातयः' उलपाद्याः (३). 'प्रतानाः' तन्तुयुक्ताः—वपुषालावु-प्रभृतयः (४), 'वल्गाः' गङ्गुल्यादयः—या मूनेर्वृक्षमारोहन्ति (५), एतान्यपि वीज-काण्डरूपाणि—“नपुंसकम् अनपुंसकेन एकवच्च अस्य अन्यतरस्याम्” इति नपुंसक-त्वम् (६) ॥ ४८ ॥

Kulluka Explained.

१. मूलतः एव &c.—Plants from the very root (मूलतः एव) of which creepers grow, i.e., which have not many trunks but a single one, are called गुच्छ ; e.g., सल्लिका (Jasmine), &c.

२. गुल्याः &c—गुल्याः are those which have one root each, but grow in numbers, e.g., शर (reed), इचु (sugar-cane), &c.

३. दणजातयः &c—उलप ('उल्लुखड' इति भाषा), &c., are called दण ।

४. प्रतानाः &c.—प्रतानः are those that have fibres, e.g., वपुष (cucumber, &c.), फलावु (gourd, &c.) and the like.

५. वल्गाः &c.—वल्गाः are those that climb upon a tree from the ground, e.g., गङ्गुली, &c.

६. वीजकाण्डरूपाणि &c.—[This is an adjective qualifying गुच्छ-गुल्य (neuter), दणजातयः (fem.) प्रतानाः (mas.) and वल्गाः (fem.). So different adjectives with different genders are to be used here so that each of the nouns may be qualified. But in forming a compound out of those different adjectives the neuter gender only shall prevail, and the other genders disappear, by the rule 'नपुंसकम् &c.' which means—[When नपुंसक and

(क) संहतजाताः—S ; संहतिजानाः—A.

अनपुंसक words are compounded the नपुंसक only remains, and the other genders are elided, and the compound is optionally used in singular number.

Notes.

सङ्कृतम्—गुच्छाद्य गुच्छाद्य इति गुच्छगुच्छम्, गुच्छलक्ष्मः वा । समाहार is optional by the rule 'विभाषा हचस्य &c.'

बीजकाण्डरुहाणि—बीजं च काण्डं च बीजकाण्डे, ताभ्यां रीदन्ति इति । बीजकाण्ड—रुह + क—कर्त्तरि । The compound may be optionally used in singular number.

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।

अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥ ४८ ॥

Prose.—एते (= हचादयः) कर्महेतुना (कर्महेतुकेन) बहुरूपेण तमसा वेष्टिताः अन्तःसंज्ञाः [अतएव] सुखदुःखसमन्विताः भवन्ति

Bengali.—এই বৃক্ষনানি [পূৰ্বজজন্মজিত] অধর্মজনিত বহুপ্রকার (অর্থাৎ বহুবিধঃ ধ্বংজনক) তনোভগ্ন দ্বারা আচ্ছন্ন । ইহাদিগের অন্তরে সংজ্ঞা অর্থাৎ চৈতন্য আছে, [এইহেতু] ইহারা বহুস্থানবোধও করিতে পারে ॥ ৪৮ ॥

English.—These (plants) which are enveloped by multiform Darkness or Tamas, the result of their deeds done [in some former life or lives] have an internal consciousness ; and are endued with feelings of pleasure and pain. 49.

Kulluka.—तमसेति । 'एते' हचादयः तमोगुणेन विचित्रैः खफलेन अधर्म-कर्महेतुकेन व्याप्ताः अन्तर्चैतन्या भवन्ति (1) । यद्यपि मर्त्ये च अन्तः एव (क) चैतन्यं, तथापि बहिर्ब्यापारादिकार्यविरहात् तथा व्यपदिश्यन्ते (2) । त्रिगुणारब्धत्वेऽपि चैषां तमोगुणवाङ्मयात् तथा व्यपदेशः (3) ; अतएव सुखदुःखसमन्विताः (4) । सत्त्वस्यापि भावात् (ख) कदाचित् सुखक्षेत्रेऽपि जलधर-जनित-जलसम्पर्कात् एषां (ग) जायते (5) ॥ ४८ ॥

(क) अन्तरे for अन्तरेव—A.

(ख) मनसीऽपि भावात्—S. सत्त्वस्याविर्भावात्—P.

(ग) सम्पर्कादितरेषां would be wider and therefore better than

Kulluka Explained.

1. एते वृक्षादयः &c.—The trees, &c., being surrounded, i.e., overcome by multiform तमस् which is the result of their own impious acts (अधर्मकर्महेतुकेन) and which brings on multiform misery (विविचदुःखफलेन are inwardly conscious.

N. B. Strictly speaking, मोह and not दुःख is the result of तमस् ; but मोह is no doubt a sort of दुःख । Thus Kull.'s विविचदुःखफलेन is justified.

2. यद्यपि सर्व्व एव &c.—Although 'conscious' always means *inwardly* conscious, yet these are here specially called (व्यपदिश्यन्ते) अन्तःसंज्ञ or inwardly conscious (and not outwardly) as they are devoid of the power of external demonstrations (बहिर्व्यापारः) ।

3. त्रिगुणारब्धत्वेऽपि &c.—Although everything is made up of all the three Gunas, viz., सत्त्व, रजस् and तमस्, and therefore the plants also have in them those three Gunas, yet they are said to be surrounded by तमस् only, as that गुण is present in them in a pre-eminent degree.

4. अतएव सुखदुःख &c.—And hence it is (i.e., because the presence of the other two Gunas is not denied) that they are said to be सुखदुःखसमन्वित ।

N. B. Sattwa causes pleasure, Rajas pain, and Tamas nescience. The plants have Tamas in super-abundance and contains only a bit of Sattwa and Rajas in them. It is for this reason that they are outwardly unconscious ; but, as a matter of fact, they also feel pleasure and pain when there are occasions for them.

5. सत्त्वगुणमपि भावात् &c.—Owing to their possessing the सत्त्वगुण also they sometimes feel a bit of pleasure, e.g., on their being sprinkled with water dropping from the clouds.

सम्पर्कादिषाम्, but that reading is not supported by any of the versions.

Notes.

बहुरूपेण—बहूनि रूपाणि यस्य तत् बहुरूपम्, तेन ; adj. of तत्तदा ।
It means 'multiform'. Kull. explains it as 'the cause of multiform misery'.

कर्महेतुना—कर्म एव हेतुः यस्य तत्, तेन—बहुव्रीहिः, not a तत्पुरुषः ।
The form कर्महेतुकेन (with the alternative क्) would have removed the ambiguity of the Samāsa.

अन्तःसंज्ञाः—अन्तः संज्ञा येषां ते बहुव्रीहिः ।

The Sloka speaks in unmistakable language that the plants do feel pleasure and pain.

N. B. It is no rare idea in Hindu philosophy which abounds in countless texts to this effect. In fact, this conception permeates all the branches of the Hindu S'āstra. It is, however, a genuine pleasure to find that it was reserved for a Bengali genius to demonstrate the above theory to the scientists of the present day, and that it is at last going to be accepted by them, though so late. Let us also predict here that the civilised world will ere long accept and corroborate the *whole* truth about it by demonstrating that the plants have not only their चेतन्य, but as a *necessary* condition, their इन्द्रिय as well. Cf. श्रुति—पेयोयसानल्लिङ्गति ; &c. ; also cf. स्मृति—'तस्मात् पश्यान्ति पादपाः' ; 'अन्तःशरीरे विनिविष्टाः' ; &c. &c.

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।

घोरिऽस्मिन् भूतसंसारि नित्यं सततयायिनि ॥ ५० ॥

Prose.—नित्यं घोरि सततयायिनि अस्मिन् भूतसंसारि ब्रह्माद्याः एतदन्ताः तु गतयः [मया] समुदाहृताः ।

Bengali.—निता-जीवन ও চির-বিনশের এই দু'তনঃসার, অর্থাৎ আত্মার জন্ম-মরণ নিবন্ধে, ব্রহ্মা ইহাতে স্থাবর পদাষ্ট গতি অর্থাৎ উৎপত্তি কথিত হইল ॥ ৫০ ॥

English.—The [various] forms of existence, commencing with Brahmá and ending with these (plants) in this always

terrible and ever-changing transmigration of beings have been narrated. 50.

Kulluka.—एतदन्ता इति । स्थावरपर्यन्ता ब्रह्मोपक्रमाः (१) 'गतयः' उत्पत्तयः कथिताः, 'भूतानां' चैवज्ञानां (२) 'संसारि' जन्ममरणप्रवन्धे (३) "दुःखबहुल-तया" भीषणे, सदा विनश्यति ॥ ५० ॥

Kulluka Explained.

१. स्थावरपर्यन्ताः ब्रह्मोपक्रमाः—Beginning with ब्रह्मा and ending with the plants. N. B. उपक्रमः=beginning ; पर्यन्तः=end.

N. B. All the commentators paraphrase the word एतदन्ताः as स्थावरपर्यन्ताः । This shows that स्थावराः and not तरवः is the reading adopted by them in Sl. 46. The reading 'स्थावरं च पृथग्विषयम्' adopted by all in Sl. 40 (of which Sl. 46 is only the anticipated discussion) also supports this view. See foot-note to Sl. 46.

२. भूतानां चैवज्ञानाम्—Of the Bhûtas or Beings, i.e., of the Souls. N. B. चैव means शरीर, and चैवज्ञान means those who are acquainted with (i.e., are endowed with) शरीर ; ; i.e., Souls.

३. जन्ममरणप्रवन्धे—On the subject of transmigration.

Notes.

एतदन्ताः—एते (=स्थावराः) अन्ताः यासां ताः—बहुव्रीहिः ; adj. of गतयः । Ending with the plants.

ब्रह्माद्याः—ब्रह्मा आद्यः यासां ताः—बहुव्रीहिः ; adj. of गतयः । Beginning with ब्रह्मा ।

भूतसंसारि—भूतानां (जीवात्मनां) संसारः (संसरणं, जन्ममरणादिकम्), सन्निभम् । इतत्पुरुषः ।

सततयायिनि—सततं यातुं शीलम् यस्य इति सततयायि, तन्निभम् ; adj. of भूतसंसारि । सततयायिनि=सदा विनश्यति—ever-perishing.

गतयः—उत्पत्तयः ; births.—Kull. Medh. explains it more fully—'कृतकर्मफलोपभोगार्थम् आत्मनः तच्छरीरसम्बन्धो गतिः उच्यते'—The union of the Soul with a particular body to reap the consequences of acts done is called गति ।

नित्यं घोरः—*Always* terrible [because even the highest forms of creation, e.g., gods, &c., are also liable to births and re-births, according to their actions]. 'देवादिगतिषु अपि सुचिरं स्थित्वा नर्तन्यम् इति नित्यं घोरः' ।—Medh.

N. B. Nārāyana notices a variant—'नित्यं', and explains it as 'अविच्छिन्नप्रवाहे' meaning that although the सृत्तसंसार is ever-changing, yet its cycle is *eternal*.

एवं सर्वं स सृष्टेर्दं माञ्चाचिन्त्यपराक्रमः ।

आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन् ॥ ५१ ॥

Prose.—अचिन्त्यपराक्रमः सः एवम् इदं सर्वं सां च सृष्टा भूयः कालं (=सृष्टिकालं) कालेन (=प्रलयकालेन) पीडयन् आत्मनि अन्तर्दधे ।

Bengali.—ब्रह्मिष्ठपराक्रमेणैव अजापति एवैकमेव नमस्तु जगत् सृष्ट्वा एव आत्माकं शक्तिं कश्चिन्न पुनस्तथा अन्तर्दधे कालं कालेन विनाशपूर्वकं यत्नीय आत्मा अग्रहितं इहेत्येव ॥ ५१ ॥

English.—He, of inconceivable power, having thus created all this and me, again vanished in himself, putting an end to the period [of creation] by the period [of dissolution]. 51.

Kulluka.—इत्यं सर्गसंनिधाय (१) प्रलयदशाम् (क) आह—एवं सर्वमिति । 'एवम्' उक्तप्रकारेण इदं सर्वं स्थावरजङ्गमं जगत् सृष्ट्वा 'सः' प्रजापतिः (२) अचिन्त्य-शक्तिः (३) "आत्मनि शरीरव्याकरणम्" अन्तर्धानं (४) कृतवान् । सृष्टिकालं प्रलयकालेन नाशयन् (५) [भूयः] (ख)—प्राणिनां कर्मवशेन पुनःपुनः सर्गप्रलयान् करोतीत्यर्थः (६) ॥ ५१ ॥

Kulluka Explained.

१. सर्गम् अन्निधाय—After having narrated the (process of) creation.

२. सः प्रजापतिः—सः refers to प्रजापति which here means the creator i.e. ब्रह्मा—not the *technical* प्रजापति mentioned in Sl. 35.

(क) प्रलयदशायाम्—Bh, Bg, J, S.

(ख) This word (भूयः) of the Text seems to have been dropped from Kullūka.

3 अचिन्त्यशक्तिः—'Of unthinkable power'—a paraphrase of अचिन्त्यपराक्रमः ।

4 शरीरव्यागुरुपम् अन्तर्धानम्—अन्तर्धान means 'the giving up of the body'.

5. सृष्टिकालं &c.—[Kull. explains कालं by सृष्टिकालं, and कालेन by प्रलयकालेन । The meaning is—] upsetting the period [of evolution] by a period [of dissolution]. [This amounts to saying that the *evolution was destroyed* and the *dissolution prevailed*].

6. प्राणिनां &c.—The author purports to say that Brahmā evolves and dissolves everything again and again according to its own acts. [It should be borne in mind that the cycle of creation and dissolution is eternal.]

Notes.

सः—Refers to ब्रह्मा । The commentator Nandana is inclined to take it to refer to ब्रह्म and not to ब्रह्मा । We quote from him below :—

एवं तावत् महदादिहिरण्यगर्भपञ्चतायाः सृष्टेर्भगवत्कर्तृत्वम्, चराचरसृष्टि-
हिरण्यगर्भकर्तृत्वं च उक्तम् । इदानीं हिरण्यगर्भसत्त्वादयः चराचरसृष्टेरपि निमित्त-
भावमेव, न साक्षात् सृष्टारः, साक्षात् सृष्टा तु स भगवान् नाऽन्यः, तच्च न कस्यचित्
दर्शयति इत्याह—एवमिति । 'अचिन्त्यपराक्रमः' अप्रमेयशक्तिः । सः इति
परम-प्रकृतस्य भगवतः परामर्शः, न तु तत्सृष्टस्य हिरण्यगर्भस्य, अचिन्त्यपराक्रम-
विशेषणेन । 'योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽन्यक्तः सनातनः । सर्वभूतमयोऽचिन्त्यः'
इत्यचिन्त्यस्येन भगवत एव प्रत्यभिज्ञाप्यमानत्वात् ।

Comment. It matters little whom we would recognise to be the author of creation. Even those, who would recognise ब्रह्मा to be the author, would never deny that ब्रह्मा borrows his power from ब्रह्म the fountain-spring of everything.

नां च सृष्टा—Not directly, but through विराज् ।

अचिन्त्यपराक्रमः—अचिन्त्यः पराक्रमः यस्य सः—बहुव्रीहिः ; adj. of स ।

भूयः—Again and again. It is to be remembered that the *cycle* of creation and destruction is *eternal*.

यदा स देवो जागर्त्ति तदेदं चेष्टते जगत् ।

यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति ॥ ५२ ॥

Prose.—यदा सः देवः जागर्त्ति तदा एदं जगत् चेष्टते । यदा [सः] शान्तात्मा [सन्] स्वपिति तदा सर्वं [जगत्] निमीलति ।

Bengali.—बथन सेई देव जाग्रह हन (अर्थात् श्रुतिद्विती करिजे ईच्छुक हन), तथन एई जगत् छेष्टोक्त (अर्थात् कार्यानिर्गत) हन । बथन तनि जगत् विनष्ट करिजे अडिनाबी हईरा निजित हन, तथन समस्त जगत् विलीन हईरा पात्र ॥ ५२ ॥

English.—When that divine Being wakes, then this world stirs ; when he with a quiet soul sleeps, then all this sleeps (i.e. disappears). 52.

Kulluka.—अत्र हेतुमाह—यदिति । यदा स प्रजापतिः 'जागर्त्ति' श्रुतिस्थितौ (१) ईच्छति तदेदं जगत् आसप्रश्नासाहारादिविष्टां (२) लभते । यदा 'स्वपिति' निद्राच्छेष्टः (३) भवति, 'शान्तात्मा' उपसंहारमनाः [उपसंहृतमनाः ?] (४) तदेदं जगत् प्रलीयते ॥ ५२ ॥

Kulluka Explained.

1. श्रुतिस्थितौ—2nd case, dual ; creation and preservation
2. चेष्टा—Physical activity.
3. 'स्वपिति' निद्राच्छेष्टः भवति—He 'sleeps' means that his desire [for creation] ceases.
4. शान्तात्मा उपसंहृतमनाः—शान्तात्मा, i.e., 'one with a calm mind' means—'the activity of whose mind has been withdrawn'.

N. B. In all the Mss. of Kull. the word शान्तात्मा is paraphrased as उपसंहारमनाः which does not give any good sense. Govinda-rāja renders the word as उपसंहृतव्यापारमनाः of which the word व्यापार is not very necessary. It seems that Kull. borrows that word from Gov. after having expunged the unnecessary part, viz., व्यापार, and we owe it to some bungling copyist that the word has been changed

as at present. उपसंहार might mean the destruction (of the world) but that that sense is not intended by Kull. is clear from his paraphrase of the word स्वस्थे in the next Sloka—
(स्वस्थे उपसंहृतदेहमनोव्यापारे) ।

Notes.

जागर्ति—जागृ + क्त्—ति । लङ्—अजागः । खिट्—जागराच्चकार, जागराम्भूव, जागरामास, जजागार । लुङ्—अजागरीत् । शट्—जायत् ।
स्वपति—स्वप् + क्त्—ति । खिट्—सुषाप । लङ्—अस्वपत्, अस्वपात् ।
लङ्—अस्वाप्सीत् ।

तस्मिन् स्वपति तु स्वस्थे कर्मात्मानः शरीरिणः ।

स्वकर्माभ्यो निवर्तन्ते मनश्च ग्लानिमृच्छति ॥ ५३ ॥

Prose.—तस्मिन् तु स्वस्थे स्वपति [सति] कर्मात्मानः शरीरिणः
(=जीवात्मानः) स्वकर्माभ्यः निवर्तन्ते, मनः च ग्लानिम् मृच्छति ।

Bengali.—प्रजापति [शारीरिक ও মানসিক বাपौर উপभूत करिণা]
सुखभावे निद्रित हईले, कर्माभ्ये लक्षणरीर जीवात्मान-मनश्च स्वकर्माभ्ये निद्रित हईले, मनश्च
ग्लानिः प्राप्त हई ॥ ५३ ॥

English.—When he sleeps within himself [after having
ceased from all physical and mental activities], all beings, who
are endued with bodies according to their acts, cease from
their own acts, and the mind also becomes inert. 53.

Kulluka.—उर्वोक्तमेव स्पष्टयति—तस्मिन् स्वपतीति । तस्मिन् प्रजापतौ
निहतेच्छे 'स्वस्थे' (क) उपसंहृतदेहमनोव्यापारे (१) कर्मात्मादेहाः (२) चैवजाः (३).
'स्वकर्माभ्यः' देहयहणादिभ्यः (४) निवर्तन्ते ; मनश्च "सर्वेन्द्रियसहितं" वृत्तिरहितं (५)
भवति ॥ ५३ ॥

(क) सुस्थे—B, M, G, V. (V reads सुस्थे for स्वस्थे in the Text
also, but this will spoil the metre).

Kulluka Explained.

1. स्वस्य &c.—स्वस्य (lit. 'when he is in *himself*') means 'when the activities of his body and mind have been withdrawn [by himself].
2. कर्मसम्बन्धः—A paraphrase of कर्मोक्तानः । It means that the Souls are endowed with bodies according to their *actions*.
3. ज्ञेयज्ञाः—Lit. those acquainted with i.e. endowed with body (ज्ञेय) ; i.e., Souls.
4. स्वकर्मभ्यः—From their own acts, viz., taking a new body i.e. birth, &c.
5. मनः सर्वेन्द्रियसहितं &c.—The mind with the other sense-organs ceases to have any activity. [The mind is the impeller of all other organs. सर्वेन्द्रियसहितं is not in the Text, it is supplied by Kull.].

Notes.

कर्मोक्तानः—कर्मसम्बन्धः—Kull. ; कर्मोक्तानशरीराः—Gov. So, they seem to be inclined to analyse the compound thus :—कर्मोक्तानः (पूर्वकृतैः) आत्मा (शरीरं) येषां ते—अधिकरणी बहुव्रीहिः । But Medh. renders it as कर्मप्रधानाः । So, his analysis would be—कर्मोक्तानां (प्रधानं) येषां ते—समानाधिकरणी बहुव्रीहिः । For the meaning, see Kull. Expl. 2.

शरीरिणः—शरीर + इनि, १मा बहुवचने । Those who are endued with *bodies* ; i.e., Souls.

स्वकर्मभ्यः—स्वेषां कर्मणि (शरीरग्रहणादीनि), तैभ्यः ।

ज्ज्ञानिः—ज्ञा + नि (ज्ञीणादिकः) । निरुत्साहः ; inertness.

चच्छति—च + षट्—ति । चच्छति—गच्छति=प्राप्नोति ।

युगपत् तु प्रलीयन्ते यदा तस्मिन् महात्मनि ।

तदाऽयं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४ ॥

Prose.—यदा तु तस्मिन् महात्मनि [सर्वभूतानि] युगपत् प्रलीयन्ते तदाऽयं सर्वभूतात्मा निर्वृतः [सन्] सुखं स्वपिति ।

N. B. Medh. observes that the order of the words यद् and

तद् in this Sloka should be inverted. Otherwise this passage will not tally with the preceding Sloka. So the proper अन्वय should be—

यदा तु अयं सर्वभूतात्मा निर्वृतः [सन्] सुखं स्वपिति, तदा [सर्वभूतानि] युगपत् तस्मिन् महात्मनि प्रसीयन्ते ।

Bengali.—एकमेव मनसु छूत সেই মহান আত্মার যুগপৎ প্রাণীন হয়, তখন সর্বভূতের আত্মা অর্থাৎ পরমাत्मा ঐশাঙ্কভাবে স্বখে প্রসুপ্ত হয় অবস্থান করেন ॥ ৫৪ ॥

English.—When all are simultaneously absorbed in that great Soul, then this soul of all beings rests happily in perfect repose. 54.

Kulluka.—इदानीं महाप्रलयमाह—युगपत्स्विति । एकस्मिन्नेव कास्मि यदा तस्मिन् परमात्मनि "सर्वभूतानि" प्रलयं याप्ति, तदा अयं सर्वभूतानाम् आत्मा 'निर्वृतः' निवृत्त-प्राप्त-स्वप्नव्यापारः, सुखं स्वपिति—सुषुप्त इव भवति (1) । यद्यपि नित्यज्ञानानन्दस्वरूपे परमात्मनि न सुखापः, तथापि जीवधर्मोऽयमुपचर्यते (2) ॥ ५४ ॥

Kulluka Explained.

1. स्वपिति—सुषुप्त इव भवति—स्वपिति [does not mean 'sleeps, but it] means 'rests as if in sleep', i.e., rests in perfect repose.

2. यद्यपि &c.—Although 'sleep' is not consistent with the nature of परमात्मा who is nothing but eternal consciousness and joy, yet the virtue of the individual soul is here attributed to him.

Notes.

सर्वभूतात्मा—सर्वभूतानाम् आत्मा—इतत्पुरुषः ।

सुखम्—Adverb modifying स्वपिति ।

निर्वृतः—निर्वृत् + क्त = शान्तः—contented. The word should be carefully distinguished from निर्वृत्त which means 'accomplished', and from निवृत्त which means 'ceased or withdrawn'.

तमोऽयन्तु समाश्रित्य चिरं तिष्ठति सेन्द्रियः ।

न च खं कुरुते कर्म तदोत्क्रामति मूर्त्तितः ॥ ५५ ॥

Prose.—तदा अयं [जीवात्मा] तु तमः (अज्ञानं) समाश्रित्य सेन्द्रियः [सन्] चिरं तिष्ठति, खं कर्म च न कुरुते, मूर्त्तितः [च] उत्क्रामति ।

Bengali.—उत्तम जीवात्मा ज्ञाननिवृत्ति अर्थात् ज्ञानाभाव यावत् इहैव ऐन्द्रियानि ग्रस्यन्ति तैर्बलान् अदृष्टान् कुरुते, योग कर्म (अर्थात् शान्तशान्ति) निष्पादनं कुरुते न, एवम् एव इहैव उक्तं इह अर्थात् एवैवार्थं कुरुते ॥ ५५ ॥

English.—Then the individual soul having fallen into nescience (i. e. cessation of knowledge) long remains with its organs, does not perform its own functions and departs from its corporeal frame. 55.

Kulluka.—इदानीं प्रलयप्रसङ्गेन जीवस्य उत्क्रामणमपि श्लोकद्वयेनाह (१)—तमोऽयमिति । ‘अयं’ जीवः ‘तमः’ ज्ञाननिवृत्ति (२) प्राप्य बहुकालमिन्द्रियादि-सहितः (क) तिष्ठति; न च आत्मोद्यं कर्म आस-प्रशासादिकं (३) करोति; ‘मूर्त्तितः’ पूर्वोद्दिष्टान् ‘उत्क्रामति’ अव्यक्तं गच्छति (४) । लिङ्गशरीरावच्छिन्नस्य जीवस्य उद्गमात् तद्गमनमप्युपपन्नं (५) । तथाचोक्तं बृहदारण्यके [४।३।२]—‘तस्योत्क्रामन्तं प्राणोऽनूत्क्रामति, प्राणस्योत्क्रामन्तं सर्वं प्राणा अनूत्क्रामन्ति’ (६) । प्राणाः—इन्द्रियाणि (७) ॥ ५५ ॥

Kulluka Explained.

१. इदानीं &c.—Here in connection with Pralaya the author speaks of the exit of the individual soul in these two Slokas.

२. तमः &c.—तमस् means ‘cessation of knowledge,’ i. e., unconsciousness or nescience.

३. आत्मोद्यं कर्म &c.—Its own (आत्मोद्यं) acts, viz, breathing in, breathing out, &c.

४. तदा &c.—At that time (i. e. during the प्रलय) it goes out of the body. परमात्मनि लीयते इत्यर्थः ।

५. लिङ्गशरीरावच्छिन्नस्य &c.—The individual soul encased in

the astral body goes out. So also the इन्द्रिय, &c., (of which the astral body is made up) may be said, with propriety, to go out.

6. तम् उत्क्रामन्तम् &c.—The vital air follows the departing soul. The प्राणः (i.e. इन्द्रिय) follow the departing vital air.

7. प्राणः इन्द्रियाणि—[In the above quotation] the word प्राणः means the sense-organs.

Notes.

तदा अयं (जीवात्मा) तमः समाश्रित्य तिष्ठति—During the period between a प्रलय and a new creation, the individual soul remains unconscious, *as it then possesses no सूक्ष्मदेह which is a medium essential for feeling pleasure and pain.*

तदा—This तदा is probably to be taken with the यदा in Sl. 54, and *not* with one to be understood in the present Sloka. Thus—यदा सर्वभूताश्च युगपत् तस्मिन् प्रलीयन्ते, तदा अयं (जीवात्मा) तमः समाश्रित्य तिष्ठति, स्वं कर्म न कुर्वते; सूचितं च उत्क्रामति। Gov., however, seems to read ततो यदा समाश्रित्य &c.

सूचितः—सूचितं + तस्, पञ्चम्याः।

यदाऽणुमात्रिको भूत्वा बीजं स्यात्तु (क) चरिष्यु च ।

समाविशति संसृष्टस्तदा सूक्तिं विमुञ्चति ॥ ५६ ॥

Prose.—यदा अणुमात्रिकः भूत्वा स्यात्तु चरिष्यु च बीजं समाविशति, तदा संसृष्टः (= पुन्यष्टकेन युक्तः) सन् सूक्तिं विमुञ्चति (= रट्छाति) ।

Substance.—प्रलयानन्तरं जीवात्मा इन्द्रियादिसंहितः चिरं तिष्ठति। ततः स्वीयप्राक्तनकर्मभानुसारिण इत्यादिस्वावरयानौ मनुष्यादिजन्मयोनी वा जायमानः शरीरं परिगृह्णाति ।

Bengali.—यत्न जीवात्मा [पूर्वाष्टक वा निजशरीर नाशक] शून्यावयव आशु इहेषा इति वा अथवा बीजे प्रवृत्ते इत्येव, तत्तन सेइ जीवात्मा पूर्वाष्टक अर्थात् आंगानि महित मिलित इहेषा मूर्ति (अर्थात् हून शरीर) ग्रहण करे ॥ ५६ ॥

English.—When having become elemental, i. e., encased in the astral body (composed of the eight constituents), it

(क) स्यात्—A.

enters into mobile i. e. animal) or immobile (i. e., vegetable) seed, it assumes a [gross] body. 56.

Kulluka.—कदा देहान्तरं गृह्णातीत्यत आह (१)—यदा अणुमात्रिकः इत्यादि । अणवो मावाः पृथ्यष्टकरूपा यस्य सः अणुमात्रिकः (२) । पृथ्यष्टकशब्देन मृतादीन्ष्टावृणोते (३) । तदुक्तं सनन्देन—‘भूतेन्द्रियमनोबुद्धिवासनाकर्म्मवायवः । अविद्याचाटकं प्रोक्तं पृथ्यष्टकमिदं तैः’ (४) ॥ ब्रह्मपुराणेऽप्युक्तं—‘पृथ्यष्टकेन लिङ्गेन प्राणादेन स युज्यते । तेन बह्वक्ष वै बन्धो मोक्षो मुक्तश्च तेन तु’ (५) ॥ यदा अणुमात्रिको ‘मृत्वा’ सम्पद्य, स्यात् (क)—इत्यादिहेतुभूतं (६), चरिण्—मानुषादिकारणं (७), बोजन् ‘आविशति’ अविशति इति तदा ‘संसृष्टः’ पृथ्यष्टकयुक्तो ‘मूर्ति’ स्थूलदेहान्तरं—कर्मामानुरूपं, ‘विमुञ्चति’ गृह्णाति ॥ ५६ ॥

Kulluka Explained.

1. कदा &c.—(In reply to the question) when does the individual soul assume another body, he says—यदा अणुमात्रिकः &c.

2. अणवः &c.—अणुमात्रिकः means that whose forms are attenuated.

3. पृथ्यष्टकशब्देन &c.—The word पृथ्यष्टक means the eight things, viz., भूत, &c. [परि (देखे), अष्टकम् (अष्टौ अङ्गानि) इति परि + अष्टकम्, समासे सप्तम्याः अणक् ।]

4. भूतेन्द्रिय &c.—भूतस (5 elements), इन्द्रियस (senses), मनस्, बुद्धिः, वासना (memories of past actions), कर्म्म, वायु (5 vital breaths and अविद्या (nescience)—these eight are called पृथ्यष्टक ।

5. पृथ्यष्टकेन &c.—The soul (सः) joins the पृथ्यष्टक [otherwise called] लिङ्ग (लिङ्गशरीर) or astral body which consists of प्राण, &c. When the soul is within that, it is said to be encased (बद्ध), and when it is released by that it is said to be free (मुक्त) ।

6. स्यात् &c.—The immobile seed (i.e., the seed of an immobile creation), i.e., the cause which makes the soul take its birth as an immobile creation, i.e., the cause which makes

the soul take its birth as an immovable (স্থান্য) thing, such as a tree, &c.

7. চরিত্ত্ব &c.—The mobile seed (i.e., the seed of a mobile creation), i.e., the *cause* which makes the soul take its birth as a movable (চরিত্ত্ব = জন্ম) thing, such as a man, &c.

Notes.

অণুনাটিকঃ—অণ্বাঃ সাধাঃ যস্য সঃ অণুনাটিকঃ। অণুনাটিক is formed irregularly; or we might analyse it thus—অণ্বাঃ সাধাঃ ইতি অণুনাটিকঃ। অণুনাটিকা + ঠক্ = অণুনাটিকঃ। Only the initial vowel of the last member is lengthened here. Cf. *গুহ্যলিঙ্গ* in *S'akuntalā*, V.

স্থান্য বীজ, চরিত্ত্ব বীজম্—These are instances of 'transferred epithet', the epithets স্থান্য and চরিত্ত্ব being transferred from the 'creation' to the 'seed'.

স্থান্য—স্থা + গুল্। 'স্থাজিস্থ্যয় গুল্'। ক্রোড়লিঙ্গে।

চরিত্ত্ব—চর + ঙ্গুল্। ক্রোড়লিঙ্গে।

বিসৃজতি = সৃজতি—A peculiar meaning. Generally in such cases the prefix বি means বিশেষ, but here it means বিরোধ—the opposite of সৃজতি is সৃজতি।

এবং স জায়ত্বস্বপ্নাভ্যামিদং সৰ্ব্বং চরাচরম্।

সঙ্জীবয়তি চাজসং প্রমাণয়তি চাব্যয়ঃ ॥ ৫৩ ॥

Prose.—সঃ এবং জায়ত্বস্বপ্নাভ্যাম্ ইদং সৰ্ব্বং চরাচরম্ 'অজসং' সংজীবয়তি চ [সংযং চ] অব্যয়ঃ প্রমাণয়তি চ।

Bengali.—ব্রহ্মা এইরূপে অকীর্ণ জাগরণ এবং নিদ্রা দ্বারা এই সমস্ত চরাচর বিশ্বকে নিরন্তর সঞ্জীবিত করেন এবং স্বয়ং অবিনাশী থাকিয়া বিনষ্ট করেন ॥ ৫১ ॥

English.—Thus he, by his own waking and sleeping, creates and destroys perpetually, while himself imperishable, this whole movable and immovable world. 57.

Kulluka.—प्रासङ्गिकं जीवस्योत्क्रमणम् अभिधाय प्रकृतमुपसंहरति (१)—एवं
न जायत्स्वप्राभ्यामिति ।। स ब्रह्मा अनेन प्रकारेण स्वीय-जायत्स्वप्राभ्यामिदं स्थावर-
जङ्गमं सञ्जीवयति सारयति च । ‘अजस्रं’ सततम् । ‘अव्ययः’ अविनाशी ॥ ५७ ॥

Kulluka Explained.

१. प्रासङ्गिकं &c.—After having narrated incidentally
(प्रासङ्गिकं) the exit of the individual soul, he concludes the
proper (प्रकृत) subject.

Notes.

जायत्स्वप्राभ्याम्—The word जायन् (जाय + शट्) is to be taken
here as a noun. To avoid this the commentator Gangādhara
reads जागरत्स्वप्राभ्याम् and omits the ज; in the Text. But in both
cases there is a violation of the rules of the ordinary अनुष्टुप्
metre.

पराचरम्—चरं च अचरं च इति समाहारत्वम् ।

अजस्रम्—नञ्—जस् + र । The use of this word shows that the
cycle of creation and destruction is eternal.

प्रमापयति—प्र—मा (हिंसायास्—not मा) + णिच् + लट्—ति ।

अव्ययः—नास्ति व्ययः (नाशः) यस्य सः—बहुव्रीहिः ; imperishable.

इदं शास्त्रन्तु कृत्वासी समेव स्वयमादितः ।

विधिवद् ग्राहयामास मरौच्यादीन्स्वहं सुनीन् ॥ ५८ ॥

Prose.—असौ इदं शास्त्रं तु कृत्वा आदितः (=आदी) माम् एव स्वयं
विधिवद् ग्राहयामास, अहं तु मरौच्यादीन् सुनीन् [ग्राहितवान्] ।

Bengali.—ब्रह्मा एहं शास्त्रं प्रणयनं करिष्या अथमे केवलं आमाके स्वयं यथाविधि
अध्यायनं करारिष्यांजिन, एवम् आमि मरौचि प्रभृति मुनिगणके अध्यायनं करारिष्यांजि ॥ ५८ ॥

English.—Having prepared this S'āstra, he himself duly
taught it first of all to me alone, and I taught it to the sages,
Marichi and others. 58.

Kulluka.—इदं शास्त्रमिति । असी ब्रह्मा इदं शास्त्रं कृत्वा सृष्ट्यादौ मानव विधिवत् शास्त्रोक्ताङ्गजातानुष्ठानेन (1) अध्यापितवान्, अहं तु मरीच्यादीन् अध्यापितवान् ।

ननु, ब्रह्मकृतत्वेऽस्य शास्त्रस्य कथं मानवव्यपदेशः (2) ? अत्र निधाताथः—शास्त्रशब्देन शास्त्रार्थो विविधविधिसमूह उच्यते । तं ब्रह्मा मनुं याज्ञयामान, मनुश्च तत्प्रतिपादकं ग्रन्थं कृतवान् इति न विरोधः (3) । अन्ये तु, ब्रह्मकृतत्वेऽप्यस्य शास्त्रस्य मनुना प्रथमं मरीच्यादिभ्यः स्वरूपतः अर्थवत् प्रकाशितत्वात् मानवव्यपदेशः, वेदापौरुषेयत्वेऽपि काठकादिव्यपदेशवत् (4) । इदं तु उच्यते,—ब्रह्मणा शतसाहस्रमिदं धर्मशास्त्रं कृत्वा मनुरध्यापित आसीत्, ततस्तेन च स्वरचनेन संचिप्य शिष्येभ्यः प्रतिपादितम् इत्यविरोधः (5) । तथाच नारदः ‘शतसाहस्राऽयं ग्रन्थः’ इति स्मरति च (6) ॥ ५८ ॥

Kulluka Explained.

1. विधिवत् &c.—विधिवत् (i. e. properly) means attended with the observance of all (जातं=समूहः) the subsidiaries mentioned in the S'āstras.

2. ननु &c.—Well, how is it that this work is called मानव although it was prepared by ब्रह्मा ।

3. शास्त्रशब्देन &c.—Here the word शास्त्र means (not a systematised code but) the injunctions and prohibitions mentioned in the S'āstras. Brahmā taught those to Manu, and then Manu prepared a code on the basis of those rules.

4. अन्ये तु &c.—Others, again, hold—This S'āstra, although originally written by ब्रह्मा, is called मानव as it was itself (स्वरूपतः) with its meanings (अर्थवत्), made known to Marīchi, &c., for the first time by Manu. It is called after him, just as the eternal Veda is sometimes called after its propounders, e. g., काठ, कुशुम, &c.

5. इदं तु उच्यते—But the real thing is said thus :—Brahmā originally prepared this S'āstra with 100,000 verses and taught it to Manu. Then, again, Manu, after having

abridged the work in his own words, taught it to his pupils. So, there is no anomaly.

6. अरति अ—[This is the predicate of वारदः.]
N. B. Quotations from अरति are introduced with a derivative of the root अ, viz. अरति, अर्यते, &c., [and those from अरति are introduced with a derivative of the root अ, e. g. अर्यते, &c.]

Notes.

असौ (ब्रह्मा) इदं शास्त्रं कृत्वा मां यादृशमास—

Q. How is it that the S'āstra, which is here distinctly said to have been framed by Brahmā, is called मानवशास्त्र ?

Ans. (i) The injunctive and prohibitive rules were originally enunciated by Brahmā, but they were systematised by Manu; hence the S'āstra is called मानवशास्त्र. See Kull. Expl. 3.

(ii) Though originally prepared by Brahmā, the शास्त्र is called मानवशास्त्र on account of its being first explained before the world by Manu. See Kull. Expl. 4.

(iii) Though originally prepared by Brahmā, the शास्त्र is called मानवशास्त्र on account of its being abridged by Manu. See Kull. Expl. 4.

N. B. Kull.'s language leads one to suppose that Medh. concludes his discussions on the subject as given in heading (i). But as a matter of fact he notices the next two views also. We quote from Medh. below :—

इह शास्त्रशब्देन आर्त्तविधिप्रतिषेधसमुच्च उच्यते, न तु अन्यः, तस्य मनुना कृतत्वात् । तथाहि मानव इति व्यपदेशोऽयम् ; इतरथा हि हैरथ्यगर्भ इति व्यपदिश्येत । कुचित्तु चिरख्यगर्भेणापि कृते अन्ये मनुना बहूनां प्रकाशितत्वात् तेन व्यपदेशो युज्यते एव । यथा हिमवति प्रथमसुपलभ्यमाना गङ्गा अन्यतोऽप्रातृपद्मा हैमवतीति व्यपदिश्यते, यथा च निर्यदशनात् कादक प्रवचनं कटेन व्यपदिश्यते ।... नारदश्च अरति—शतसाहस्रीत्यं अन्यः प्रजापतिना कृतः, ततः स मन्वादिभिः क्रमेण संचित इति अतः अन्यकृतत्वेऽपि मानवव्यपदेशो न विरुद्धः ।

ग्राहवामास—यह + णिच् + लिट्—अ। The root गृह् is regarded as a बुद्ध्यर्थक root. Hence the nominative in the अधिकृत form takes द्वितीया in the णिजन्त form by rule 'गतिबुद्धिमत्यवसानार्थशब्द-कच्चाऽकसकाणाम् अधिकर्त्ता स यौ' ।

अहम्—Its predicate cannot be ग्राहवामास, but some such other word is to be understood, e. g., अयाहयम्, &c. N. B. लिट् is not used ordinarily in connection with 1st person, singular ; hence, the necessity of understanding a separate verb.

स्वयन्, आदितः and विधिवत्—The words signify that the S'āstra was taught to Manu intact. Not the slightest portion of it was lost. Cf. Medh.—

स्वयम् आदितः विधिवद् इत्येभिः पदैः आगमस्य अविवक्षंश् उच्यते । यत्प्रकारेण हि स्वज्ञातो यस्यो यः 'स्वयम्' अध्याप्यते प्रथमं, तत्र मानापि न परिहोयते । अन्यस्य हि तस्मादधिगतवतः अन्यम् अध्यापयतः न तद्व्यवस्थाविनाशि यत्रा भवति । कर्तुरप्यध्यापितपूर्वस्य प्रतिष्ठापितोऽपि सया पूर्वम् अयं यन्यः इति द्वितीयवा प्रसादाजस्यादिना वंशः सम्भाव्यते । अतः 'आदितः' इत्युक्तम् । 'विधिवत्'—शिष्योपाध्याययोः अनन्यमनस्तादिगुणः अवहितचित्ता 'विधिः' ।

एतद्बोऽयं भृगुः शास्त्रं आवयिष्यत्यशेषतः ।

एतच्च मत्तोऽधिजग्रे सर्वमेषोऽखिलं मुनिः ॥ ५६ ॥

Prose.—अयं भृगुः एतत् शास्त्रम् अशेषतः वः (= युष्माकम्, अथवा युष्मभ्यम्) आवयिष्यति । एषः मुनिः हि एतत् सर्वम् 'अखिलं' मत्तः (= मत्सकाशात्) अधिजग्रे ।

Bengali.—এই ভূগ এই শাস্ত্র আপনাদিগকে সম্পূর্ণভাবে প্রবণ করাইবেন । যেহেতু এই মুনি এই সমস্ত শাস্ত্র আমার নিকটে সম্পূর্ণভাবে অধ্যয়ন করিয়াছেন ॥ ৫৬ ॥

English.—This (sage) Bhrigu will fully narrate to you this S'āstra ; for this sage has learnt it all in its entirety from me. 59.

Kulluka.—एतद्बोऽयमित्यादि । एतच्छास्त्रम् अयं भृगुः युष्माकमखिलं कथयिष्यति, युष्माद्देषोऽशेषमेतत् मत्तः अधीतवान् ॥ ५६ ॥

Notes.

वः—Kull. takes it to be पञ्जी, बहुवचन । It may also be taken as ४थी, बहुवचन ।

एतत्—Adj. of शास्त्रम् ।

सत्तः—अस्मद् + तत्, पञ्चम्याः ; अस्मद् इत्यस्य सत् इत्यादेशः । पञ्चमी is here used by the rule 'आख्याता उपयोगे' ।

अखिलम्—असंक्षिप्तम् ; fully. खिल means 'संक्षिप्त' (abridged).

ततस्तथा स तेनोक्तो महर्षिर्भृगुना भृगुः ।

तानब्रवीद्वृषोन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ६० ॥

Prose.—ततः सः महर्षिः भृगुः तेन भृगुना तथा उक्तः प्रीतात्मा [सन्] तान् सर्वान् ऋषीन् 'श्रूयताम्' इति अब्रवीत् ।

English.—Then that great seer Bhṛigu being thus directed by Manu said; with a joyous heart, to all those sages :—"Please listen". 60.

Bengali.—महर्षिं ऊँ मनुकूर्क सेईरूप उक्त हईश प्रीत हईलेन, एवः "आपनारा उद्भूत" एई कथा सेई ऋषिगणके बलिजेन ॥ ६० ॥

Kulluka.—ततस्तथेति । स भृगुर्भृगुना तथा उक्तः—अयं श्रावयिष्यति इत्युक्तः (क). 'ततः' अनन्तरम् "अनेकमुनिसन्निधौ गुरुसम्भावनया" प्रीतमनाः (१) तां ऋषीन् प्रत्यवाच—श्रूयतामिति ॥ ६० ॥

Kulluka Explained.

१. अनेकमुनिसन्निधौ &c.—N. B. This is the meaning of the word प्रीतात्मा occurring in the text. The meaning is—he was pleased on account of his being honoured by his preceptor in the presence of a host of sages. [The reason does not occur in the text, but has been supplied by the commentator.]

Notes.

प्रीतात्मा—Adj. of भृगुः ।

(क) अयं श्रावयिष्यतीति यस्मादधिजग्ने इत्युक्तः—All except A.

स्वायम्भुवस्यास्य मनोः षड्वंश्या मनवोऽपरैः ।

सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥ ६१ ॥

Prose.—स्वायम्भुवस्य अस्य मनोः वंश्याः (=वंशीजवाः) महात्मानः महौजसः अपरैः षट् मनवः स्वाः स्वाः प्रजाः सृष्टवन्तः ।

Bengali.—এই স্বায়ম্ভুবমহম্মদ সৃষ্টিত একবংশে উৎপন্ন [এবং জ্ঞানাক্রিয়] মহাশক্তি ও মহাতত্ত্বযৌ অল্প ছয়জন মনু স্ব স্ব [অধিকারকালে] প্রজা সৃষ্টি করিয়াছিলেন ॥ ৬১ ॥

English.—Six other high-minded and very powerful Manus, sprung from the same stock [and doing the same work] as Swayambhuva Manu, created their own offspring [in their respective terms of supremacy]. 61.

Kulluka.—स्वायम्भुवस्येति । ब्रह्मपौत्रस्य (क) (१) अस्य मनोः षट् वंशप्रभवाः मनवः एवंकार्यकारिणः (२)—स्वे स्वे काले सृष्टिपालनादौ अधिकृताः स्वाः स्वाः प्रजाः उत्पदादितवन्तः ॥ ६१ ॥

Kulluka Explained.

1. ब्रह्मपौत्रस्य—[This is the paraphrase of स्वायम्भुवस्य । For the genealogy of Manu, see the chart in page xviii of the Introduction].

2. एवंकार्यकारिणः—Whose office was the same [as that of स्वायम्भुव मनु]. N. B. This sense it extracted from the word वंश्य which may be of two classes :—

(i) By birth (जन्म) in the same family, and (ii) by office (कार्य) of the same nature. This has been fully and clearly discussed by Medhātithi from whom we quote below :—

सर्वे (=सर्वे मनवः) हि साक्षात् ब्रह्मणा सृष्टाः, इत्येककुलसम्बन्धात् वंश्याः उच्यन्ते ; अथवा एकस्मिन् कार्ये अधिकृताः वंश्याः, एककर्मोन्वयेन प्राणिनां वंश-व्यवहारो भवति—इति मनो व्याकरणस्य वंश्यौ इति । [N. B. Honours students may compare with this latter view what they have got in the Siddhānta Kaumudī on the rule 'संख्या वंश्येन'].

(क) ब्रह्मपुत्रस्य—M, P, and G.

Kull. follows Medh. even in the minute details, but he is often too concise to be clear.

Notes.

स्वायम्भुवस्य—स्वयम्भू + अण्—गोत्रापत्यार्थः । 'श्रीरुचिः' इति सूत्रेण 'स्वायम्भव' इति रूपे प्राप्तेऽपि 'स्वायम्भुव' इति रूपम्, संज्ञापूर्वकविधिरनित्यत्वात् ।

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा ।

चाक्षुषश्च महतीजा विवस्वत्सुत एव च ॥ ६२ ॥

Prose.—महातेजाः स्वारोचिषः च औत्तमिः च तामसः तथा रैवतः चाक्षुषः च विवस्वत्सुतः एव च [एते पूर्वोक्ताः षट् मनवः] ।

Bengali.—महातेजाः स्वारोचिषः, औत्तमि, तामस, रैवत, चाक्षुष एव दिवद९९७ अर्थात् रैवतश्च—हैहाता मेहे ह्य मरु ॥ ७२ ॥

English.—Swārochisha, Auttami, Tāmasa, Raivata, Chākshusha and Vivaswat-suta (i.e. Vaivaswata)—these are the six Manus of great glory. 62.

Kulluka.—स्वारोचिषश्चौत्तमिः । एते मनवः षट् नामतः निर्दिष्टाः ॥ ६२ ॥

Notes.

स्वारोचिषः, &c —These six together with स्वायम्भुव मनु, their common ancestor, and the 7 other Manus referred to in I. 59 make the 14 Manus. See Notes on अन्यान् मन मरुन् in Sl. 36.

The Mārkaṇḍeya Purāna (ch. 66, 72-77) gives a detailed history of these names. It will appear therefrom that the proper name of स्वारोचिष (son of स्वरोचिष) is शुक्तिमत्, and that of विवस्वत्सुत (son of विवस्वत्) is वैवस्वतः । The other names are both derivative and proper. Thus उत्तमस्य अपत्यं पुमान् इति औत्तमिः, (सुराष्ट्रात्) तमसि (= अन्वकारि) जातः इति तामसः, (दुर्गमात्) रैवत्याः अपत्यं पुमान् इति रैवतः, (अन्मित्रस्य पुत्रोऽपि) पूर्वजन्मनि ब्रह्मणः चक्षुषो जातः इति चाक्षुषः—इत्येव तेषां नामानि ।

महातेजाः—महत् तेजः यस्य सः । It is an adjective qualifying the name विवस्वत्सुतः only (who is now in the ascendancy), or rather all the six names.

स्वायम्भवाद्याः सप्तैते मनवो भूरितेजसः ।

स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यापुष्कराचरम् ॥ ६३ ॥

Prose.—वायम्भवाद्याः एते सप्त भूरितेजसः मनवः स्वे स्वे अन्तरे सर्वम् इदं चराचरम् उत्पाद्य अयुः (=पालितवन्तः) ।

Bengali.—वायम्भवपुत्रकृति महातेजसो एते मातृ जन भूयः यः यः अधिकारकाले एते शिवव्रजकृत्पुत्रकृत् मनसु जगत् सृष्टि करिष्ये पावन करिष्याहेन [एव सृष्टि करिष्ये पावन करिष्ये थाएकन] ॥६३॥

English.—The seven very glorious Manus of whom Swāyambhuva was the first, have produced and preserved the whole movable and immovable creation in their respective periods [of supremacy] [and they still do the same]. 53.

Kulluka.—स्वायम्भवेति स्वायम्भुव-प्रमुखाः सप्त अनी मनवः स्वीयस्वीयाधिकारकाले इदं स्यावरजसमुत्पाद्य पालितवन्तः (१) ॥ ६३ ॥

Kulluka Explained.

१. पालितवन्तः—[This is the paraphrase of अयुः in the text].

Notes.

स्वे स्वे अन्तरे—मत्वन्तर is the term of Manu. Speaking in round numbers it consists of 306, 720,000 human years. (See I. 79).

अयुः—पा+लङ्—अन् । The past sense is not emphasised, as the cycle of creation is eternal.

निमेषा दश चाष्टौ च काष्ठा त्रिंशत् ताः कलाः ।

त्रिंशत् कला (क) सुहर्तः स्यादहोरात्रन् तावतः ॥ ६४ ॥

Prose.—दश च अष्टौ च निमेषाः [काष्ठा [स्यात्] । त्रिंशत् तु ताः (=काष्ठाः) कला [स्यात्] । त्रिंशत् कलाः सुहर्तः स्यात् । तावतः (=त्रिंशत्) [सुहर्तान्] अहोरात्रं [विद्यात्] ।

(क) त्रिंशत्कलाः—A. This reading, though open to criticism here, is found in Jolly as well as in the Mahā-Bhārata.

Bengali.—अष्टादश निमेषे एक काष्ठा, त्रिंशत् काष्ठान् एक कला, त्रिंशत् कलान् एक मुहूर्त, एवम् त्रिंशत् मुहूर्ते एक अहोरात्रं जानिबेन ॥ ७४ ॥

English.—Ten and eight (i.e. eighteen) winks of the eye make one Káshthá, 30 Káshthás make one Kalá, 30 Kalás make one Muhúrta, and so many (i.e. 30) Muhúrtas are called an Ahoráttra (one day and night). 64.

Kulluka.—इदानीम् उक्त-मन्वन्तर-सृष्टि-प्रलयादि-कालपरिमाण-परिज्ञानाय आह—निमेषा दश चाष्टाविति (1) । अक्षिपक्ष्णोः स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] 'निमेषः' (क) (2), ते अष्टादश—काष्ठा नाम कालः, त्रिंशत् च काष्ठाः कलासंज्ञकः, त्रिंशत् कला मुहूर्ताख्यः कालः, 'तावत्' (ख) विंशन्मुहूर्तान् अहोरात्रं कालं 'विद्यात्' । 'तावत्' इति द्वितीयानिर्देशात् 'विद्यात्' इत्यध्यहारः (3) ॥ ६४ ॥

Kulluka Explained.

1. इदानीं &c.—Now he proceeds to fix the measure of time such as काष्ठा, &c., in order to give an idea of a मन्वन्तर, a सृष्टि, a प्रलय, &c., already mentioned.

2. अक्षिपक्ष्णोः &c.—The winking of the eye-lashes [at intervals] is called निमेष which is concomitant to the natural condition viz. उन्मेष । [अक्षिपक्ष्णोः does not mean 'of the eye together with the eye-lashes' as one of the Editors puts it, but it means of the two eye-lashes']

N. B. On the word निमेष Medh. and Gov. have commented thus :—अथ कोऽयं निमेषा नाम ? अक्षिपक्ष्णोः नैसर्गिकं कर्म (नैसर्गिकः कर्म्यः ?) उन्मेष-सहचारी ।—Medh. (in Sl. 65). निमेषः—अक्षिपक्ष्णोः स्वाभाविकः कर्म्यः उन्मेष-सहचारी ।—Gov. When comparing Kull. here with Medh. and Gov. it should be remembered that उन्मेष is principally the natural condition, but when considered as a कर्म्य, निमेष is the natural act.

(क) स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] निमेषः—A, B, G, M, S. स्वाभाविकः कर्म्य उन्मेषः तत्सहकारी निमेषः—P. स्वाभाविकः उन्मेष-संकोचो निमेषः—Bg, Bh, Bk, J, V.

(ख) तवत्—All except A and G.

3. तावतः &c.—On the strength of the 2nd case-ending inतावतः the verb विद्यात् (or some such other word) is to be understood.

Notes.

निमेषः—Here it means the *time* required for the twinkling of the eye. [Medh. remarks that this is also put as follows—यावता कालिन व्यक्तम् अक्षरम् उच्चार्यते सः निमेषः—the time necessary to articulate a (short) vowel is called निमेष ।]

१४ च अटौ च=अष्टादश । According to Mahā-bhārata and the Purānas 15 निमेष make one काष्ठा । (cf. Mahā-bhārata. S'ānti, 231, 12 ; Vishnu-purāna, I.3.7 ; &c.). The commentator सर्वज्ञनारायण reconciles these two opinions by saying that when the निमेष are faster, then 18 निमेष make one काष्ठा ; and when they are slower, then 15 निमेष make one काष्ठा ।

स्वात्—Singular in accordance with the विधेय (predicate) मुहूर्तः, although त्रिंशत् कलाः is in plural.

अक्षोरावम्—अक्षय रात्रिश्च इति अक्षोरावः, तम्, समाहारइन्द्रः, but not in the neuter gender. The rule is 'रावाङ्गाहाः पुंसि' । See Notes on अक्षोरादि in the next Sloka.

तावतः—(i) Some explain तावतः (च्या) by taking it in the sense of तावन्तः (श्मा) । But this is a queer course.

(ii) Some read तावता for तावतः ।

Both these ignore the difficulty about the word अक्षोरावम् which should have been in the masculine gender. It should be noted, however, that there was for some time a tendency in some quarters to use the word अक्षोराव in neuter gender on account of समाहारः । Cf. तत्त्वबोधिनी on the Sūtra 'अक्षः सर्व्वकदेश- &c.'—“ स नपुंसकम् इत्येतन् बाधित्वा परत्वात् 'रावाङ्गाहाः' इति पुंस्त्वम् । एतेन एकवद्भावात् क्लीबता इति प्राचीनं द्रष्टव्यः परास्त्वम् । ”

(iii) Gangādhara reads अक्षोरावस्तु तावता and avoids all difficulties.

(iv) Medh., Gov. and Kull. take अक्षोरावम् as द्वितीयान्त and explain the च्या विभक्ति by understanding the word विद्यात् after it.

अहोरात्रे विभजते सूर्यो मानुषदैविके ।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥

Prose.—सूर्यः मानुषदैविके अहोरात्रे विभजते । रात्रिः भूतानां स्वप्नाय, अहः कर्मणां चेष्टायै [भवति] ।

Bengali.—सूर्य मानुष और दैव अहोरात्र विभाग करिषां भोजन । रात्रि आनिश्वसने निद्रा निशिष्ठ, और दिन कर्म गम्भीरनेत्र निशिष्ठ ॥ ७८ ॥

English —The sun divides day and night, [both] human and divine. Night is for the repose of beings, and day for the performance of their acts. 65.

Kulluka.—अहोरात्रे इति । मानुष-दैव-सम्बन्धिनी दिनरात्रिकालौ आदित्यः पृथक्करोति । तयोर्मध्ये भूतानां स्वापायै रात्रिर्भवति, कर्मानुष्ठानार्थं दिनम् ॥ ६५ ॥

Notes.

अहोरात्रे—A Vedic form by the rule 'हिसन्तशिषिरौ अहोरात्रे च कन्दसि' । The exposition is अहोरात्रे रात्रिश्च which in लौकिक Sanskrit would give the form अहोरात्रः—(i) masculine and (ii) singular, by the rules (i) जातिरप्राक्किनाम् (which directs समाहार and consequently singular number) and (ii) रात्राङ्गात्ताः पुंसि (which brings masculine gender to compounds ending in रात्र, the form रात्रि here being changed into रात्र, by the rule 'अहः सर्व्वकदेश-संख्यात-पुण्याच्च रात्रे') । In लौकिक Sanskrit the dual number might be defended, but the masculine gender can on no account be avoided. See note (ii) on तावत्; in Sl. 64.

मानुषदैविके—मानुषं च दैविकं च मानुषदैविके । Adj. of अहोरात्रे । In the Slokas which follow we read four kinds of अहोरात्र—मानुष, पितृ, दैविक and ब्राह्म । But here the author speaks of the sun's dividing the अहोरात्र of the *men* and of the *gods* only. Those of the पितृ and of ब्राह्म are left out. Why ? In answer to this the commentator Rāghavānanda says that these two adjectives मानुष and दैविक, are intended to include ब्राह्म and पितृ also

—‘মানুষদৈবিক ইতি ব্রাহ্ম-পিতৃযৌরপ্যপলক্ষণম্’। But Sarvajna-Nārāyaṇa speaks differently with regard to পিতৃ অহোরাত্র and remains silent about the omission of ব্রাহ্ম অহোরাত্র। He says—পিতৃব্রাহ্মোরাত্র সূর্য্য তিথিনিয়তলেন চন্দ্রনিয়মাত্মা ন সূর্য্যো নিয়ামকঃ ; i.e., it is not the sun but the moon who divides the পিতৃ অহোরাত্র which are regulated by the তিথি (phases of the moon). This is also supported by the next Sloka which speaks of the পিতৃ অহোরাত্র as being composed of two পক্ষ (which are regulated by the moon).

সূর্য্যঃ—সূ + কৃপ্, নিপাতনাত্ ।

চেতা—চেতা means ‘physical effort’.

পিত্রে রাত্রাহনৌ মাসঃ প্রবিভাগস্তু পক্ষয়োঃ ।

কর্মচেষ্টাস্বহঃ কৃষ্ণাঃ শুক্লাঃ স্বপ্রায় শব্দ্বরৌ ॥ ৬৬ ॥

Prose —মাসঃ (=লৌকিকঃ মাসঃ) পিত্রে রাত্রাহনৌ, [তয়োঃ] প্রবিভাগঃ তু পক্ষয়োঃ [ভবতি] । কৃষ্ণাঃ [পক্ষঃ] কর্মচেষ্টাসু (- কর্মচেষ্টায়) স্বহঃ [ভবতি], শুক্লাঃ [পক্ষঃ] স্বপ্রায় শব্দ্বরৌ [ভবতি] ।

Bengali.—মাসের এক মাস পিতৃগণের এক অহোরাত্র। [কৃষ্ণ ও শুক্ল এই] পক্ষদ্বয়ে উক্ত অহোরাত্রের প্রবিভাগ হয়। কৃষ্ণপক্ষ তাঁহাদিগের কর্মসম্পাদনের নিমিত্ত দিন, এবং শুক্লপক্ষ তাঁহাদিগের নিদ্রার নিমিত্ত রাত্রি ॥ ৬৬ ॥

English.—One [human] month is a day and a night of the Manes, and [their] division is by [lunar] fortnights. The dark fortnight is their day for activities, and the bright fortnight is their night for repose. 66.

Kulluka.—পিত্রে ইতি । মানুষাণাং মাসঃ পিতৃণামহোরাত্র ভবতি (ক) (১) । তত্র পক্ষদ্বয়ৈব বিভাগঃ—কর্ম্যানুষ্ঠানায় কৃষ্ণাঃ স্বহঃ, স্বাপ্রায়ঃ শুক্লপক্ষাঃ রাত্রিঃ (২) ॥ ৬৬

(ক) অহোরাত্র ভবতঃ—All except A. But the word অহোরাত্র is seldom to be found in dual in লৌকিক Sanskrit. For the gender used by Kull., see Kull. Expl. ১.

Kulluka Explained.

1. मानुषाणां &c.—A month of men makes an अहोरात्र (day and night) of the पितृ.

N. B. For Kull.'s use of neuter gender in अहोरात्र, see note (ii) on तावतः in Sl. 64. Kull. again uses the word in neuter in his Tíkā on Sl. 73.

2. कश्चातुष्ठानाय &c.—The dark fortnight, which is the period for पितृ acts is their 'day,' and the bright fortnight their 'night'.

N. B. It is rather perplexing to the beginner to note that the कृष्णपक्ष (and not the शुक्लपक्ष) is the 'day' of the पितृ. But that is so, and for the following reason :—पितृ acts (e.g., पार्वणश्राद्ध, &c.,) are generally enjoined to be performed during the कृष्णपक्ष । Hence, कृष्णपक्ष is the 'day' of the पितृ.

Notes.

रात्राह्नौ—रात्रिश्च अहश्च इति रात्राह्नौ (or रात्राह्नी)—इतरैतरह्नः ; जातिविवक्षायां तु समाहारः एकवचनं च स्यात् ; न and च are alternatives here by the rule 'प्रातिपदिकान्त-तुम्-विभक्तिषु च' e.g., माषवापिनौ or माषवापिणौ ।

The dual in रात्राह्नौ is obtained from the rule 'विप्रतिषिद्धं च अनधिकरणवाचि' by which समाहार is only optional, provided the members are not द्रव्यवाचक words. In the form अहोरात्र the two members—अहन् and रात्रि—are regarded as द्रव्य. The compound is found in समाहार (and consequently in singular) by the rule 'जातिरप्राणिनाम्' where जाति means द्रव्यजाति । When रात्रि is the first member, the usual form is रात्राह्नौ in इतरैतरह्न (and not रात्राह् ; in समाहार) ; and when अहन् is the first member, the usual form is अहोरात्र in समाहार (and not अहोरात्रौ in इतरैतरह्न) ।

कर्मचेष्टासु—We could expect तादर्थ्ये ऋषौ here, this word being corresponding to संप्राय which is in ऋषौ विभक्ति । The word has, however, been put in ऋषौ here in the sense of विषयधिकरण for the sake of metre—'कर्मचेष्टासुः इति युक्तः पाठः, यथा संप्राय इति । तादर्थ्या-मेव विषयभावेन विवक्षितं वृत्त्यनुरोधतः, अतः सप्तमी' ।—Medh.

দেবে রাত্রাহনৌ वर्षं प्रविभागस्तयोः पुनः ।

अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥ ৫৩ ॥

Prose.—বর্ষ (= জ্যৈষ্ঠিক বর্ষ) দেবে রাত্রাহনৌ, তয়োঃ প্রবিভাগঃ পুনঃ (= তু) [এবন্]—তত্র উদগয়নম্ অহঃ, দক্ষিণায়নং রাত্রিঃ স্যাত্ ।

Bengali.—মানুষের একবর্ষ দেবতাদিগের এক আহোরাত্র । এই আহোরাত্রের বিভাগ [এইরূপ]—সূর্যের উদগয়ন অর্থাৎ উত্তরায়ণ দেবতাদিগের দিন, এবং দক্ষিণায়ন [তাহাদিগের] রাত্রি ॥ ৫৩ ॥

English.—One [human] year is a day and a night of the gods ; and their division [is this] :—the period during which the sun progresses towards the north is their day, and that in which the sun progresses towards the south is their night. 67.

Kulluka.—দেবে রাত্রাহনৌ বর্ষমিতি । মানুষাণাং বর্ষং দেবানাং রাত্রিদিনং ভবতঃ । তয়োঃ পৃথং বিভাগঃ—নরাণামুদগয়নং দেবানামহঃ, তত্র প্রায়েণ দেবকক্ষাণা-
মুত্তরান (১) ; দক্ষিণায়নন্তু রাত্রিঃ ॥ ৫৩ ॥

Kulluka Explained.

১. তত্র প্রায়েণ &c.—Acts intended for the gods are generally performed during that period (viz. উত্তরায়ণ) ।

Notes.

উদগয়নম্—উত—অত্ + ক্ৰিণ্ = উদচ্ । উদক্ (northward) অয়নং (গতিঃ) কৰ্ম্মধাৰয়ঃ ; উত্তরায়ণম্ । উদগয়ন or উত্তরায়ণ means the progress (of the sun) towards the north ; hence, the period of six months during which the sun takes a *northerly* course in moving from the East to the West. It is the period from the winter solstice to the summer solstice, i.e., from Māgha to Aśhādha.

দক্ষিণায়ন is the period of six months during which the sun takes a *southerly* course in moving from the East to the West. It is from the summer solstice to the winter solstice, i.e., from Śrāvana to Pausa.

ब्राह्मस्य तु क्षपाहस्य यत् प्रमाणं समासतः ।

एकैकशो युगानां च क्रमग्रस्तन्निबोधत ॥ ६८ ॥

Prose.—ब्राह्मस्य क्षपाहस्य तु एकैकशः युगानां च यत् प्रमाणं तत् क्रमशः समासतः [सन्मकाशान्] निबोधत ।

Bengali.—ब्रह्मर अहोरात्रेर वे परिमाण, एवम् [सता-त्रेतादि] युगेषु प्रत्येकैकशं वे परिमाण, ताहा क्रमशः सञ्ज्ञेपे [आमार निकट] अवगत हुन ॥ ६८ ॥

English.—Know [from me] briefly the measure of one day and night of Brahmā, and also of each of the several ages (Yugas) in order. 68.

Kulluka.—ब्राह्मस्येति । ब्रह्मणोऽहोरात्रस्य यत् परिमाणं, प्रत्येकं युगानाञ्च कृतादीनां (१), तत् 'समासतः' संचेपतः' ग्रहृत । प्रकृतेऽपि कालविभागे यद् ब्रह्मणोऽहोरात्रस्य वृथक् प्रतिज्ञानं तत् तदीयज्ञानस्य मुख्यफलज्ञानार्थम् [मुख्यफल-ज्ञापनार्थम् ?] (क) (२) । वक्ष्यति च [सन्तु—२१७३]—'ब्राह्म' पुण्यसङ्घिदुः इति । तद्वेदनात् (३) 'मुख्य' भवतीत्यर्थः ॥ ६८ ॥

Kulluka Explained.

१. युगानां च कृतादीनाम्—The Yugas are कृत, &c., (i.e., कृत, त्रेता, द्वापर and कलि) । N. B. कृत is another name for सत्य ।

२. प्रकृतेऽपि कालविभागे &c.—Although the divisions of time (viz. according to different modes of calculations) form the present subject-matter for discussion, yet the calculation of the अहोरात्र of ब्रह्मा [which being included in the above topic would not require a separate mention] is specially mentioned here to imply that its knowledge earns merit for the knower. [प्रकृत is an adjective from प्रकरण which means 'context']

३. तद्वेदनात्—By the knowledge of that.

(क) All read मुख्यफलज्ञानार्थम् । But ज्ञापन instead of ज्ञान would convey the meaning more clearly. Indeed Medh. here uses the expression तत्त्वज्ञापनार्थम् ।

Notes.

ब्राह्मण्य—ब्राह्मण्यः अयम् इति ब्राह्मः तस्य ।

चपाहस्य—चपासहितम् अहः इति चपाहः (मध्यपदलोपी कर्मधारयः) ; यद्वा, चपा च अहश्च (समाहारद्वन्द्वः) । The compound is in masculine gender by the rule 'गवाङ्गाहाः पुंसि' ।

समासतः—In brief. समास means 'briefness,' and व्यास means 'detail'; (e.g., राज्ञः पुरुषः is expressed *briefly* as राजपुरुषः । Hence, राजपुरुषः is called a समास) ।

एकैकशः—एकैक + शस् । एकम् एकम् इति एकैकम् (instead of एकनैकम्), निपातनात् by the rule 'एकं बहुव्रीहिवत्' ।

चत्वार्य्याहुः सहस्राणि वर्षाणां तत् (क्व) कृतं युगम् ।

तस्य तावच्छतौ सन्ध्या सन्ध्यांशश्च तथाविधः ॥ ६८ ॥

Prose.—वर्षाणां (= दिव्यानां वर्षाणां) चत्वारि सहस्राणि तत् (= प्रसिद्धं) कृतं युगम् [सन्वादयः] आहः । तावच्छतौ तस्य सन्ध्या [भवति], सन्ध्यांशः च तथाविधः (= तावच्छतौ) [भवति] ।

Bengali.—चारि महश्च [दैव] वर्ष मत्तायुगेर परिमाण, ईश मत्तादि महर्षिगण बलिगा धाकेन । सेई परिमाण शत (अर्थात् चारिशत) दैव वर्ष मत्तायुगेर मत्तापरिमाण, एवं मत्तांशो सेईरूप (अर्थात् चारिशत दैव वत्सर) ॥ ७९ ॥

English.—They declare 4000 [divine] years to be the measure of the Krita-Yuga (the golden age). The मत्ता (or the transition period preceding the Yuga) consists of as many (i.e. four) hundred [divine years], and the मत्तांश (or the transition period following the Yuga) is of the same number of years (i.e. 400 divine years) 69.

Kulluka.—चत्वार्य्याहुरिति । चत्वारि वर्षसहस्राणि कृतयुगकालं सन्वादयो वदन्ति (1) । तस्य तावद्वर्षशतानि सन्ध्या सन्ध्यांशश्च भवति (2) । युगस्य पूर्व्या

(क्व) वर्षाणां तु—All except A. But वर्षाणां तत् is the reading of at least some of the commentators, as well as of the Mahá-bhárata.

‘सन्ध्या’, उत्तराय ‘सन्ध्यांशः’ (3) । तदुक्तं विष्णुपुराणे [१।३।१२, १३]—‘तत्प्रमाणैः
शतैः सन्ध्या पूर्वा तदाऽभिधीयते । सन्ध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि
यः (4) ॥ सन्ध्या-सन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम । युगाख्यः स तु विज्ञेयः
कृतवे तादिसंज्ञितः’ (5) ॥ वर्षसङ्ख्या चैवं दिव्यमानेन, तस्यैव अनन्तरप्रकृतत्वात् (6) ।
‘दिव्यैर्वर्षसङ्ख्यैस्तु कृतचे तादिसंज्ञितम् । चतुर्युगं द्वादशभित्तद्विभक्तं निवेद्य न ॥’ इति
विष्णुपुराणवचनाच्च (7) [१।३।१०] ॥ ६६ ॥

Kulluka Explained.

1. चत्वारि &c.—Four thousand (divine) years make up the
कृतयुग । [सन्धादयः is understood as the nom. of आहुः ।]

2. तस्य तावद्वर्षतानि &c.—The Sandhyā and Sandhyāms'a
of the कृतयुग are each comprised of as many (viz. four)
hundred [divine] years. [In the compound तावद्वर्षतानि,
'तावत्' means 'as many'. For सन्ध्या and सन्ध्यांश, see next note.]

3. युगस्य पूर्वा—सन्ध्या, &c.—The period just before the
beginning of the Yuga proper is called the युगसन्ध्या, and a
similar period just after the termination of the Yuga proper
is called युगसन्ध्यांश । [For their duration, see the quotation
that follows.]

4. तत्प्रमाणैः शतैः—As many hundred (years) [as the Yuga
proper is calculated in terms of thousand] ; i.e., if the Yuga
is of 4 thousand years its सन्ध्या will consist of 4 hundred years,
so also its सन्ध्यांश ; if the Yuga is of 3 thousand years, its सन्ध्या
will consist of 3 hundred years, so also its सन्ध्यांश ; and so on.

5. सन्ध्यासन्ध्यांशयोः अन्तः यः कालः &c.—(अन्तः=मध्ये) । The
period between the सन्ध्या and the सन्ध्यांश is called the Yuga
proper. [Ordinarily speaking, a Yuga includes its सन्ध्या and
सन्ध्यांश । In other words, a Yuga has three distinct parts—
(i) The Yuga-Sandhyā', (ii) the Yuga proper and (iii) the
Yuga-Sandhyāms'a.]

6. वर्षसंख्या &c.—In these calculations the years should
be taken as divine years. For, the introduction of the present

topic (viz., the calculations of the durations of ages) in the previous Sloka is immediately (*অনন্তর*) preceded by a discussion of the *divine* year.

7. *দ্বিষ্যে*; &c.—[In support of the above statement Kull. quotes the following from the Vishnu-Purāna.] The 4 Yugas, viz., কৃত, ত্রেতা, দ্বাপর and কলি are made up of 12000 *divine* (*দ্বিষ্য*) years. Learn from me the distribution of each.

Notes.

তাবচ্ছতী—তৎ + বতৃপ্ = তাবত্ । তাবতী শতাব্দী সমাহারঃ । তাবত্ being derived with the affix বতৃপ্ is regarded as a সংখ্যাভাবক শব্দ (by the rule बहु-गण-युग-वतु-डति संख्या) । Hence, তাবচ্ছতী is a সমাহার-দ্বিগু, and it ends in ই like তিলোকী । তাবচ্ছতী = As many hundred [*divine* years].

The calculation of the *সত্যযুগ* is as follows :—

The *সত্যযুগ* [proper] = 4 thousand (*divine*) years.

Its *সম্ব্যা* = 4 hundred „ „

Its *সম্ব্যাংশ* = 4 „ „ „

4800 *divine* years or 4800×360 human years = 1, 728,000 human years.

इतरेषु ससम्येषु ससम्यांशेषु च त्रिषु ।

एकापायेन वर्तन्ते सहस्राणि शतानि च ॥ ७० ॥

Prose.—সসম্যেষু সসম্ব্যাংশেষু চ ইতরেষু ত্রিষু [যুগেষু] সহস্রাণি শতানি চ একাপায়েন বর্তন্তে ।

Bengali.—অবশিষ্টে তিন যুগে এবং তাহাদের যুগসংখ্যায় ও যুগসংখ্যাংশে সহস্র এবং শতের সংখ্যা ক্রমশঃ এক এক করিয়া নূন হয় ॥ ৭০ ॥

English.—In the other three [ages] and in their *সম্ব্যাস* and *সম্ব্যাংশ* the thousands and hundreds are [gradually] lessened by one. 70

Kulluka.—इतरैर्विति । अन्येषु वेतावापरकलिषु सन्धासन्धांश-
सहितेषु एकहान्ता सहस्राणि शतानि च भवन्ति (1) । तेन इदं सम्यद्यते (2)—द्वौषि
वर्षसहस्राणि वेतायुगं, तत्र द्वौषि वर्षशतानि सन्धांशश्च । एदं द्वे वर्षसहस्रे
वापरः, तस्य द्वे वर्षशते सन्धा, सन्धांशश्च । एवं वर्षसहस्रं कलिः, तस्य एकं (क)
वर्षशतं सन्धा सन्धांशश्च (3) ॥ ७० ॥

Kulluka Explained.

1. अन्येषु &c.—In the calculation of the other three Yugas
[proper], viz., वाता, वापर and कलि, as well as their सन्धास and
सन्धांश, the number ('thousand' and 'hundred') is to be less-
ened by one (एकहान्ता—एकहानि, इया एकवचनम्) in each case.

2. तेन इदं सम्यद्यते—From this we get the following.

3. द्वौषि वर्षसहस्राणि &c.—

The वेतायुग (proper)=3 thousand [divine] years (i.e. one
thousand less than in the कृतयुग) ।

Its सन्धा =3 hundred [divine] years (i.e. one
hundred less than in the कृतयुग) ।

Its सन्धांश =3 hundred [divine] years (i.e. one
hundred less than in the कृतयुग) ।

3600 divine years.

or 3600 × 360 human years = 1, 296,000 human years.

The वापरयुग [proper] = 2 thousand [divine] years.

Its सन्धा = 2 hundred „ „

Its सन्धांश = 2 hundred „ „

2400 divine years.

or 2400 × 360 human years = 864,000 human years.

The कलियुग [proper] = 1 thousand divine years.

Its सन्धा = 1 hundred „ „

Its सन्धांश = 1 hundred „ „

1200 divine years.

or 1200 × 360 human years = 432,000 human years.

(क) एकवर्षशतम्—All except A.

Notes.

ससन्ध्यायु—सन्ध्याभिः सह वर्तमानानि ससन्ध्यानि [युगानि], तेषु—ससन्ध्यायु ; together with the सन्ध्याs ; i.e., [in the Yugas] and in their सन्ध्याs.

ससन्ध्यायु—Similar to ससन्ध्यायु [which see above].

एकापादेन—एकस्य अपादः, तेन ; lessened by one. The Mahābhārata reads एकपादेन द्वौयन्ते &c.

यदेतत् परिसङ्ख्यातमादावेव चतुर्युगम् ।

एतद्द्वादशसाहस्रं देवानां युगमुच्यते ॥ ७२ ॥

Prose.—यत् एतत् आदौ एव चतुर्युगं पारसंख्यातम्—एतत् द्वादशसाहस्रं,—देवानां युगम् उच्यते ।

Bengali.—এই যে চতুর্যুগের পরিমাণ পরিনংখাত হইল সেই চতুর্যুগ অর্থাৎ দ্বাদশ সহস্র [দৈব] বৎসরকে এক দৈব যুগ বলে ॥ ৭২ ॥

English.—These 1200 [divine] years, which have just been calculated as the total of four [human] ages, are called a Yuga of the gods. 71.

Kulluka.—यदेतदिति . एतस्य श्लोकस्य 'आदौ' 'यदेतत्' मानुषं चतुर्युगं परिगणितम् सद्देवानाम एक युगमभिधीयते (क) । चतुर्युगशब्देन सन्ध्या-सन्ध्याशयो-रग्रातिशङ्कायामाह—'एतद्द्वादशसाहस्रम्' इति ।—स्वार्थे अण् (२) । 'चतुर्युगैरेव द्वादश-सहस्रसंख्येर्दिव्यं युगम्' इति तु सिधातिशेर्लसो न आदर्शव्यः, मनुना अनन्तरं दिव्ययुगसहस्रेण ब्रह्माहस्य (ख) अभिधानात्, विष्णुपुराणे च मानुष-चतुर्युग-सहस्रेण ब्रह्माह-कौर्त्तनात्, मानुष-चतुर्युगेनैव दिव्ययुगानुगमनात् (३) । तथा च विष्णुपुराणं [१।१।१४]—“कृतमेतादापरञ्च कलिश्चेति चतुर्युगम् । प्रोच्यते तत् सहस्रन्तु (४) ब्रह्मणो दिवसो मुने” ॥ ७१ ॥

Kulluka Explained.

1. एतस्य श्लोकस्य आदौ &c.—The 4 human Yugas calculated before (आदौ) this Sloka (viz., in the two preceding Slokas—

(क) एतद्देवानां युगमुच्यते—All except A.

(ख) ब्रह्माहस्यापि—All except A.

I. 69, 70), taken together, make one Yuga of the Devas. [One of the Editors is in error here.]

2. चतुर्गुण्येन &c.—[The word युग is rather misleading. It may mean Yuga *proper*, or Yuga together with its सन्ध्या and सन्ध्यांशः । Here, in this Sloka, it is taken in the latter sense. To avoid the ambiguity, the author makes the sense of the word चतुर्गुण्यं clearer by adding the words एतद्द्वादशसाहस्रम् ।] Lest the word चतुर्गुण्यं might not include the सन्ध्याः and the सन्ध्यांशः the author adds the expression एतद्द्वादशसाहस्रम् । The word साहस्रम् is derived by adding the affix अण् to the word सहस्र in its own sense (स्वार्थे) ।

3. चतुर्गुण्यैव &c.—Medhātithi has erred in saying that the 4 Yugas taken 12000 *times* make a divine (दिव्य) Yuga. This error should not be respected (न आदत्तव्यः) । For, Manu says in the next Sloka that 1000 divine Yugas make one day of ब्रह्मा, and in the Vishnu-Purāna it is stated that a thousand times the four human Yugas make one day of ब्रह्मा ; so, it follows that 4 human Yugas, i.e. 12000 [divine] years, make one divine Yuga.

5. तत् सहस्रम्—That (viz. चतुर्गुण्यम्) taken 1000 *times*.

Notes.

आदौ एव—Before this i.e. in Sl. 69 and 70.

चतुर्गुण्यम्—चतुर्णां युगानां समाहारः,—like पञ्चपात्रम्, त्रिभुवनम्, &c., the compound does not end in ई । पात्रादित्वात् न डीप् ।

एतद्द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । सहस्र + अण्—स्वार्थे द्वादश साहस्राणि परिमाणम् अस्व इति द्वादशसाहस्र + अण्—परिमाणे, by the rule 'तदस्य परिमाणम्' । Twelve thousand divine years, viz., the total of the 4 Yugas [with their सन्ध्याः and सन्ध्यांशः] make one divine Yuga.

This expression is added by the author by way of explanation of the word चतुर्गुण्यम्—a word which is rather ambiguous. See Kull. Expl. 2.

N. B. Medh. has hopelessly erred in the explanation of this phrase, and Kull. has rightly condemned him. Govindarāja's explanation also is after Medh. and is, therefore, wrong.

दैविकानां युगानान्तु सहस्र परिसङ्ख्याया ।

ब्राह्ममेकमहर्ज्यं तावती रात्रिरेव च ॥ ७२ ॥

Prose.—दैविकानां युगानां तु परिसंख्यया सहस्रं एव ब्राह्मम् अहः ज्ञेयम् ।
रात्रिः च तावती एव ।

Bengali.—एक सहस्रं दैवयुगे अकारं एकदिनं इह, तैश्वरं रात्रिं परिमाणं
केशि (अर्थात् एकसहस्रं दैवयुगं) ॥ १२ ॥

English.—One thousand in number of divine Yugas is to be known as a day of Brahmā; and his night also is of the same measure. 72.

Kulluka.—दैविकानामिति । दैवयुगानां सहस्रं ब्राह्मं दिनं (क) ज्ञातव्यम् ।
सहस्रमेव रात्रिः । 'परिसङ्ख्याया' इति श्लोकपूर्वार्थानुवादः (१) ॥ ७२ ॥

Kulluka Explained.

१. परिसंख्यया &c.—The word परिसंख्यया [which is rather redundant] is simply to fill up [the second foot of] the Shloka.

Notes.

परिसंख्यया—हेतौ तृतीया इति निघातिथिः, यद्वा प्रकृत्यादिभ्यस्तृतीया ।

तावती—तद् + वतुप्—परिमाणे । स्त्रियां ङीप् (by the rule 'उगितश्च') ।

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।

रात्रिश्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥

Prose.—[ये जनाः] युगसहस्रान्तं तत् पुण्यं ब्राह्मम् अहः तावतीम् एव रात्रिं च विदुः ते जनाः अहोरात्रविदः [उच्यन्ते] ।

(क) ब्राह्मदिनम्—All except S.

Bengali.—[देव] युगसहस्र वाहार मनाधि दस सैइ पूषाजनक दिन एव
तत्परिमाणक राजि वाहार जानेन ठाहारै [अकृतपाके] अहोरात्र ॥ १० ॥

English.—People, who know the holy day of Brahmā which ends in a thousand [divine Yugas], and also the night of the same measure, are अहोरात्रविद् [properly so called]; (i.e., they know the real meaning of a day and a night.) 73.

Kulluka.—तत्र युगेति । युगसहस्रेण 'अन्तः' समाप्तिर्यस्य तद् ब्राह्मम् अहः, तत्परिमाणञ्च रात्रिं ये जानन्ति ते अहोरात्रज्ञाः, इति स्तुतिरियम् (१) । स्तुत्या च 'ब्राह्मसहोरात्र' ज्ञातव्यम् इति विधिः कल्प्यते (२) । अतएव पुण्यहेतुत्वात् पुण्यमिति विशेषणं कृतम् (३) ॥ ७३ ॥

Kulluka Explained.

1. इति स्तुतिरियम्—This is a praise [of the knowledge of the ब्राह्म day and night].

2. स्तुत्या च &c.—From the praise [mentioned above] the following injunction is to be drawn :—A ब्राह्म day and night should be known. N. B. Kull. uses the word अहोरात्र in neuter, but it should be in masculine. See Notes on अहोरात्रम् in Sl. 64.

3. अतएव पुण्यहेतुत्वात् &c.—As the said knowledge is meritorious, so the word अहम् has been qualified by the adjective पुण्यम्. [N. B. अतएव पुण्यहेतुत्वात्—One of these two phrases seems to be rather superfluous. The second phrase may be a reader's note on the first one.]

Notes.

युगसहस्रान्तम्—युगानां सहस्रम् इति युगसहस्रम् । युगसहस्रेण अन्तः (समाप्तिः) यस्य तत्, or युगसहस्रम् अन्तः (or अन्तं) (=स्वरूपं) यस्य तत्—that which terminates in, i.e., is comprised of 1000 Yugas.

विद्—विद्—जिह् चस, in the sense of लद् [by the rule 'विदो लटो वा'] । The nom. of the verb is 'वे' to be understood.

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते ।

प्रतिबुध्य सृजति मनः सदसदात्मकम् ॥ ७४ ॥

Prose.—प्रसुप्तः सः तस्य अहर्निशस्य अन्ते प्रतिबुध्यते । प्रतिबुध्य सदासदात्मकं मनः सृजति (= मनः सर्गाय नियुज्जते, अथवा महत्तत्त्वं सृजति) ।

Bengali.—इका श्रुत्वाञ्च श्रौत आहोरात्रेण अष्ट निद्रा इहेते अतिबुद्ध इन, एवः अतिबुद्ध इहेता मग्नताञ्चक मनः श्रुत्वाञ्च नियुक्त करेन, [अथवा महत्तत्त्वं सृजति] ॥ ७४ ॥

English.—At the end of his day and night he awakes from sleep, and awaking, he engages [for creation] his mind which is both existent and non-existent ; [or, he creates the महत्तत्त्वं which is sometimes the cause and sometimes the effect]. 74

Kulluka.—तस्येति । ‘सः’ ब्रह्मा तस्य पूर्वोक्तस्य स्वीयाहोरात्रस्य समाप्ती प्रतिबुद्धो भवति । प्रतिबुध्य स्वीयं मनः सृजति—भूर्भुवःकादिव्यसृष्टये नियुज्जते, न तु जनयति ; तस्य महाप्रलयानन्तरं जातत्वात् अनष्टत्वाच्च ;—अवान्तरप्रलये भूर्भुवःकादिव्यमावनाशात् । सृष्टये मनोनियुक्तिरेव मनःसृष्टिः । तथा च पुराणे श्रूयते (क)—‘मनः सिसृक्षया युक्तं सर्गाय निदधे पुनः’ (१) इति । अथवा (२) ; मनःशब्दोऽयं महत्तत्त्वरूपः एव (ख) । यदापि तत महाप्रलयानन्तरमुत्पन्नं “महान्तेव च” इत्यादिना सृष्टिरपि तस्योक्ता, तथाप्यनुक्तं भूतानामुत्पत्तिक्रमं तदनुगुणं कथयितुं महाप्रलयानन्तरमिव महदादिसृष्टिं भूतसृष्टिं च—हिरण्यगर्भस्यापि परमात्मत्वात्—तत्कर्तृकामनुवदति (ग) (३) । एतेन इदमुक्तमभवति—ब्रह्मा महाप्रलयानन्तरित-सृष्ट्यादौ परमात्मरूपेण महदादि-तत्त्वानि जगत्सृष्ट्यर्थं सृजति (४) । अतएव शेषे वक्ष्यति—“इत्येषा सृष्टिरादिता” इति (५) । अवान्तरप्रलयानन्तरं मनःप्रवृत्तिसृष्टौ अभिधान-क्रमेणैव प्राथम्यप्राप्तिः इति “एषा सृष्टिरादिता” इति निष्प्रयोजनोऽनुवादः स्वात् (६) ॥ ७४ ॥

(क) पुराणे—Omitted in A. But Gov. distinctly calls it a Pauranic text, and P reads here वायुपुराणे for पुराणे । The expression पुराणे श्रूयते, though rather unidiomatic, is occasionally met with. Cf. Kull. on Manu, III. 206, and Tilaka on Rāmāyana, Bāla, Ch. I, Sl. 42. पुराणे श्रूयते would be the proper idiom.

(ख) इति for एव—A. (ग) ततः कर्तृकामनुवदन्ति—A. Others read तत्कर्तृकामनुवदन्ति ।

Argument.

Principally there are two kinds of Pralaya—(i) महाप्रलय or great Dissolution, and (ii) अवान्तरप्रलय or minor Dissolution. The former takes place every hundred years of Brahmá (cf. Vishnu Purána, I. 3. 24) and the latter every night of Brahmá. Now, the present Sloka in which Brahmá is said to awake after his so-called sleep during his night, and to create, clearly refers to the creation after a minor Pralaya. But, the sentence he creates the मनस् (मनः सृजति) offers some difficulty as मनस् (which is not destroyed at the time of minor Pralaya) does not require to be created at the expiration of a minor Pralaya. The commentator, therefore, tries to explain the sentence मनः सृजति as having reference to Mahá-Pralaya. He would explain away this intrusion of the creation after a Mahá-Pralaya into that after a minor Pralaya by saying that it would help the reader to catch the thread of the initial creation. But, in this case also, the sentence मनः सृजति remains unintelligible. For, मनस् cannot be said to be created *first of all* at the expiration of a Mahá-Pralaya, [the very first creation after a Mahá-Pralaya being महत् and not mind]. Kull., therefore, proposes to take मनस् in the sense of महत्तत्त्व. We discuss the point below more fully.

(i) In a minor Pralaya, the principles are not destroyed, but only the three worlds, viz. भू, भुवः, and स्वः are destroyed. मनस् or mind [and the other *principles*] are destroyed only at the time of Mahá-Pralaya and not at the time of minor-Pralaya. So, as far as minor-Pralaya is concerned, the sentence मनः सृजति is unmeaning. For, if the मनस् has not been destroyed, then it still remains. So, how can it be said to be created again? To avoid this difficulty, Kull. (and some other commentators) interpret सृजति as नियुङ्क्ते. The meaning would thus be 'He *engages* his mind [to create the three worlds],'

This is the reconciliation from the stand-point of minor-Pralaya.

(ii) From the stand-point of Mahá-Pralaya also, the sentence 'he creates the मनस्' is not easily intelligible. For, at the Mahá-Pralaya everything is destroyed, nothing [except of course परमात्मा] is left behind. At the expiration of the Mahá-Pralaya the creation is to be made quite anew—from the *very beginning*. Now, महत् (or intellect) and not मनस् (or mind) is the very beginning of creation. So, the sentence might give a good meaning, if we could take the word मनस् in the sense of महत् । But where is the authority for taking मनस् in that unusual sense ? In anticipation of this difficulty Medh. gives the following quotation from a Purána :—

मनो महान् सतिर्ब्रह्ममहत्त्वं च कीर्त्तते ।

पर्यायवाचकाः शब्दाः महतः परिकीर्त्तिताः ॥

which says that the words मनस्, महत्, सति, &c., are synonymous. But, in the second interpretation, a question arises. Well, the creation of the महत्त्वं has already been described in Sl. 15. So, why this repetition ? To meet this objection, Kull. suggests that the repetition is *to narrate the order of creation of the Bhútas and their properties*, which have not been dealt with anywhere before.

Kulluka Explained.

1. 'मनः सृजति' मूर्त्तीकादिव्यसृष्टये &c.—'मनः सृजति' means 'he engages his mind' to create the three worlds viz., Bhûr, &c. 'सृजति' does not mean 'जनयति,' as the mind has already been created after the Mahá-Pralaya, and has not vanished (अनष्टत्वात्) at the time of अवान्तर-प्रलय when the three worlds only, viz. Bhûr, &c., perish. The engaging of the mind for creation is here intended by the word मनःसृष्टिः । Cf. Purána—'Again

he engaged the mind—with inclinations for creation (सिद्धयया युक्तं)—in the act of creating (सर्गाय) ।

N. B. सिद्धयया युक्तः (adj. of ब्रह्मा) as found in Gov. is better than सिद्धयया युक्तस् (adj. of मनः). Cf. 'सिद्ध्याशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः'—Vishnu-Purāna, 1. 5. 65.

2. अथवा—Or. [The above is the interpretation if the word मनस् here is taken in its usual sense—the mind. But as it involves a twisting of the word सृजति, and as the word मनस् in the next Sloka cannot be taken in the sense of 'mind,' the following alternative interpretation is proposed]

3. मनःशब्दोऽयं महत्तत्त्वपरः एव &c.—The word 'मनस्' here stands for 'महत्तत्त्व' । Although that (महत्तत्त्व) has been created after the Mahā-Pralaya and the said creation has also been described in the following words—'महान्तस्तेव च &c.' (Sl. 15), yet in order to narrate the order of creation of the Bhūtas and their properties, which have not yet been mentioned (अनुक्तं) anywhere, the author here repeats (अनुवदति) the creation of महत्, &c., and of the Bhūtas, just after the Mahā-Pralaya, by परमात्मा,—Hiranya-garbha, the actual creator here, 'being not different from परमात्मा (हिरण्यगर्भस्यापि परमात्मात्)'.

N. B. The explanation of the Slokas that follow has been based on this *second* interpretation.

4. एतेन इदमुक्तं भवति—This amounts to saying that ब्रह्मा as परमात्मा [ब्रह्मा being not different from परमात्मा, so to say] creates महत्तत्त्व, &c., for the creation of the world just after the Mahā-Pralaya.

5. अतएव शिषे वक्ष्यति &c.—The author therefore says below (in Sl. 78) 'such is the creation in the beginning'.

6. अवान्तरप्रलयानन्तरं तु &c.—If the present passage be taken to refer to the creation of मनस् &c. after a minor Pralaya, the sense of 'beginning' being evident *prima facie*, the sentence [in Sl. 78], referred to above, would become superfluous.

Notes.

अहर्निशस्य—अहस्य निशा च अहर्निशम् । 'अचतुर-विचतुर—' इत्यादिमन्त्रेण च प्रत्ययान्तो निपातितः । The compound is in लौबलिङ्ग by usage—'लिङ्ग' लोकात् ।

मनः सृजति—(i) अवान्तरप्रलयपक्षे—मनः सृष्टार्थं नियुङ्क्ते ।

(ii) महाप्रलयपक्षे—महत्तत्त्वं सृजति । N. B. मनस् is also a synonym of महत्तत्त्वं । Cf. Purāna—'मनो महान् सतिर्दृष्टिर्माहत्तत्त्वं च कीर्त्तयति' ।

सदसदात्मकम्—(i) मनःपक्षे see Sl. 14, Notes. (ii) महत्तत्त्वपक्षे the adjective means प्रकृतिविक्रियात्मकम् i. e. कार्यकारणात्मकम् i. e. which is sometimes the cause [viz. of अहङ्कार, &c.] and sometimes the effect [viz. of प्रकृति].

मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया ।

आकाशं जायते तस्मात् तस्य शब्दं गुणं (क) विदुः ॥७५॥

Prose.—सिसृक्षया चोद्यमानं मनः सृष्टिं विकुरुते । तस्मात् आकाशं जायते । शब्दं तस्य गुणं [मन्वादयः] विदुः ।

Bengali.—परमात्मनः सृष्टिविषयक ईच्छा द्वारा धेरित हইয়া मनः अर्थाৎ महत्तत्त्वं [अहङ्कारादिर] सृष्टि করে । সেই মনঃ অর্থাৎ মহত্ত্ব হইতে [পরম্পরাক্রমে] আকাশ উৎপন্ন হয় । পণ্ডিতেরা শব্দকে আকাশের গুণ বলেন ॥ ৭৫ ॥

English.—Being impelled by [Brahmā's] creative desire, the मनस् i. e. महत् sets about creating and from it ether springs up. They declare that sound is the property of ether. 75.

Kulluka.—मनः सृष्टिमिति । 'मनो' महान् (1) सृष्टिं करोति, परमात्मनः सृष्टिमिच्छया प्रेक्ष्यमाणं (2), तस्मादाकाशमुत्पद्यति । तच्च पूर्वज्ञानसारात्—अहङ्कार-तन्मात्रक्रमेण (3) । आकाशस्य शब्दं गुणं विदुर्धर्मन्वादयः ॥ ७५ ॥

Kulluka Explained.

1. 'मनः' महान्—मनः means महान् । See the second interpretation of 'मनः सृजति' in the previous Sloka.

(क) शब्दगुणं—B and G.

2. परमात्मनः सृष्टिमिच्छया प्रेक्ष्यमाणम्—[This is the paraphrase of सिसृक्ष्य चाद्यमानम्] : Being urged by the desire for creation on the part of परमात्मान् ।

3. तच्च &c.—[This evolution of the Bhūtas from the सृष्टम् is not direct, but] according to the *order* already mentioned [in Sl. 14, 15]; viz., from सृष्टम् comes अहङ्कार, from अहङ्कार come the तन्मात्रा, and so on.

Notes.

विकुरुते=विविधाकारां कुरुते (इति महाभारतटीकायां नीलकण्ठः) । The use of आत्मनेपद here is आर्ष । वि—कृ is आत्मनेपद when it is अकर्मिक or शब्द-कर्मिक (i.e. has शब्द for its accusative) 'विः शब्द-कर्मिकः' । स्वरं विकुरुते ; चित्तं विकरोति कामः । But here it is neither.

चोद्यमानम्—चुद + णिच् + शानच्—कर्मणि ।

सिसृक्ष्या—viz., of the परमात्मा ।

शब्दं गुणं विदुः—One of the Editors reads शब्दगुणं विदुः and analyses शब्दगुणम् as a कर्मधारय compound. But that is a clumsy course, and is, moreover, not supported here by any authority.

आकाशात् विकुर्वाणात् सर्वगन्धवहः शुचिः ।

बलवाज्जायते वायुः स वै स्पर्शगुणो मतः ॥ ७६ ॥

Prose—विकुर्वाणात् आकाशात् तु सर्वगन्धवहः शुचिः बलवान् वायुः जायते, स वै स्पर्शगुणः [मन्वादीनां] मतः ।

Bengali.—विकारजनक आकाश इहेतु सर्वगन्धवह, पवित्र, बलवान् वायु उत्पन्न হয় । वायु स्पर्शगुणगुण है। पण्डितगणের অভিमत ॥ ७६ ॥

English.—From the change-creating ether springs the pure and powerful air, the vehicle of all odours. That is held to have the property of touch. 76.

Kulluka.—आकाशादिति । आकाशात् विकारजनकात् (१) सुरभ्यसुरभि-गन्धवहः (२) पवित्रो बलवांस वायुस्तत्पद्यते, स च स्पर्शगुणवान् मन्वादीनां सम्मतः ॥ ७६ ॥

Kulluka Explained.

1. विकारजनकात्—[This is the paraphrase of विकुर्वाणात् ।]
विकारजनक means 'that which creates change'. The sense is
that आकाश evolves वायु out of its own self.

2. सुरभ्यसुरभि &c.—[The text has सर्वगन्ध where सर्व means
'all'—सुरभि and असुरभि] ।

Notes.

सर्वगन्धवहः—वहतीति वहः । सर्वं गन्धाः सर्वगन्धाः । सर्वगन्धानां वहः
सर्वगन्धवहः ।

शुचिः—Hence cf. 'पन्था वातेन शुध्यति' ।

बलवान्—A more appropriate epithet of वायु could not be
found. In fact, it has come to be almost a स्वरूप-विशेषण of the
latter.

स्पर्शगुणः—स्पर्शः गुणः यस्य सः—बहुव्रीहिः ।

विकुर्वाणात्—An adj. of आकाशात् । In this and in the two
following Slokas the object of विकुर्वाणात् is सृष्टि to be under-
stood from Sl. 75. So, the use of आत्मनेपद in this word in these
Slokas is आर्ष । The आर्षत्व is, however, avoided if विकुर्वाणात् is
taken as intransitive, meaning—विकारं भजमानात् (transforming
itself). The commentators seem to adopt this latter view.

For curious students.—Medh. takes the word विकुर्वाणात्
as an adj. of महतः [to be understood] and explains the प्रसू in
आकाशात् as आकाशात् अनन्तरम् । His theory is that महत् is the
source of all Bhûtas ; for, a Bhûta cannot be the source of
another Bhûta. We quote from him below :—

भूतात् भूतान्तरस्य उत्पत्तिर्नेष्यते, महतः सर्वभूतानाम् उत्पत्त्यभ्युपगमात् । तेन एवं
व्याख्यायते—आकाशात् अनन्तरं विकुर्वाणात् महतः स्पर्शमात्रभावं गतात् वायुजयते ।

वायोरपि विकुर्वाणाद् विरोचिष्णु तमोनुदम् ।

ज्योतिरुत्पद्यते भास्वत् तद्रूपगुणमुच्यते ॥ ७७ ॥

Prose.—विकुर्वाणात् वायोः अपि विरोचिष्णु तमोनुदं भास्वत् ज्योतिः उत्-
पद्यते, तत् रूपगुणम् उच्यते ।

Bengali.—विकारजनक वायु इहेते सकल वस्तुन प्रकाशक, अकारनाशक एव
लोपिगुण ज्योतिः अर्थात् तेजः उत्पन्न হয়। জ্যোতিঃ রূপগুণযুক্ত বলিয়া কথিত
হয় ॥ ৭৭ ॥

English.—Next, from the change-creating air springs light which is illuminant, is self-luminant, and dispels darkness ; that is said to have the property of colour. 77.

Kulluka.—वायोरपीति । वायोरपि तेज उत्पद्यते । 'विरोचिष्णु' परप्रकाशकं,
तमोनाशनं, 'भास्वत्' स्वप्रकाशकं (क) । तच्च रूपगुणयुक्तम् अभिधीयते ॥ ७७ ॥

Notes.

विरोचिष्णु—वि—रुच (दीप्ती) + इष्णच् ।

भास्वत्—भास् + मतुप् ।

विरोचिष्णु and भास्वत् are synonyms. To avoid tautology Kull. explains विरोचिष्णु as परप्रकाशकम् and भास्वत् as स्वप्रकाशकम् । Kull. borrows the idea from Medh. with a slight alteration. He simply inverts the senses given by Medh. whom we quote here :—विरोचिष्णु भास्वत् इति समानार्थत्वेन शब्दद्वयेन स्व-पर-प्रकाशता प्रतिपाद्यते । स्वयं दीप्तिमत्, परं च भासयति ।

तमोनुदम्—तमस्—नुद + क—कर्त्तरि ।

रूपगुणम्—रूपं गुणः यस्य तत् ; adj. of ज्योतिः which is neuter.

ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः (ख) ।

अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥

Prose.—विकुर्वाणात् ज्योतिषः च रसगुणाः आपः स्मृताः । अद्भ्यो गन्धगुणा भूमिः [स्मृता]—इति आदितः (= आदी) एषा सृष्टिः ।

(क) प्रकाशकम्—Bg, Bh, M, P, S, V. The printed Gov. also has प्रकाशकम्, but Medh.'s commentary favours the reading adopted by us. See Notes on विरोचिष्णु and भास्वत्

(ख) रसगुणान्विताः—A.

Bengali.—বিকারজনক জ্যোতিঃ হইতে রসগুণযুক্ত জলের উৎপত্তি কথিত হয়।
জল হইতে গন্ধযুক্ত ভূমি উৎপন্ন হয়;—[মহাপ্রলয়ের পর, স্বষ্টির] প্রথমে ভূতগণের
উৎপত্তিকর এইরূপ ॥ ৭৮ ॥

English.—From the change-creating light water with the property of taste is said to arise; and from water is produced earth with the property of smell. This is the creation [of the Bhûtas] in the beginning [after a Mahá-Pralaya]. 78.

Kulluka.—অদ্বিতীয়াধিকারিত্ব। তৎসমুদ্রোৎপত্তিঃ; তাস্মৈ রসগুণযুক্তাঃ।
অস্মৈ রসগুণযুক্তা ভূমিঃ—ইত্যেবা মহাপ্রলয়ানন্তরসৃষ্টাদৌ সূতসৃষ্টিঃ (১)। তৈব
সূতৈঃ অবান্তরপ্রলয়ানন্তরমপি মূরাদি-লোকত্রয়-নিৰ্মাণম্ (২) ॥ ৩৮ ॥

Kulluka Explained.

১. ইত্যেবা &c.—This is [the history of] the creation of the [five] Bhûtas, just at the beginning of creation after a Mahá-Pralaya or Universal dissolution.

৪. তৈব &c.—With those Bhûtas the three worlds, viz., Bhûr, &c., are created after a minor Pralaya.

Notes.

আদিতঃ—আদি + তস্—সমস্যাঃ; in the beginning. On the strength of this word Kull. takes the present account of creation as being one after a Mahá-Pralaya. If we would take it as being one after a minor Pralaya then the word 'আদিতঃ' ('in the beginning') would be superfluous. For, in that case one would argue—'well, the order of creation has been narrated here vividly. We have all known the *beginning* as well as the *end* of it. So, what is the necessity of adding the word আদিতঃ? It is superfluous.' See Sl. 74. Kull. Expl. 4.

यत् प्राग्द्वादश-साहस्रमुदितं दैविकं युगम् ।

तदेकसप्ततिगुणं सन्वन्तरमिहोच्यते ॥ ७६ ॥

Prose.—यत् द्वादशसाहस्रं दैविकं युगम् प्राक् उदितम् (=उक्तम्) एक-सप्ततिगुणं तत् इह सन्वन्तरम् उच्यते ।

Bengali.—देव द्वादशसहस्र संवत्सर वे एक देवयुगের বিষয় পূর্বে কথিত হইয়াছে, একসপ্ততিগুণ সেই দেবযুগ (অর্থাৎ আট লক্ষ বায়ান্ন হাজার দেব বৎসর) এই শব্দে এক 'সংসার' নামে কথিত হয় ॥ ৭৬ ॥

English.—A Yuga of the gods consisting of twelve thousand [divine] years, as stated before, being multiplied by seventy one, is called, in this S'āstra, a Manwantara. 79.

Kulluka.—यत् प्राणिनि । यत् पूर्वं द्वादशवर्षसहस्रपरिसाधं—संख्या-संख्यांश-सहितं सनुव्यायां चतुर्गुणं—दैवागमिकं युगमुक्तं (१), तदेकसप्ततिगुणितं सन्वन्तराख्यः काल इह शास्त्रे स्मिधीयते (२) । तत्र एकस्य सन्तः सर्गाधिकारः (३) ॥ ७६ ॥

Kulluka Explained.

१. यत् पूर्वं &c.—The four human ages with their *संख्या*s and *संख्यांश*s—amounting to 12,000 [divine] years in all—which have been said here to make one *divine* Yuga.

२. तत् एकसप्ततिगुणितम् &c.—71 such [divine] Yugas are said to make the period known as सन्वन्तर ।

३. तत्र &c.—During a सन्वन्तर, a particular Manu is in charge of creation, &c. (सर्गाधिकारः) ।

Notes.

प्राक्—viz. in Sl. 71.

द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । द्वादशसाहस्रम् परिसाधम् अथ इति द्वादशसाहस्र + अथ । See under Sl. 71.

एकसप्ततिगुणम्—एकसप्ततिः गुणाः आहतयः अस्मिन् तत् ।

Thus, 12,000 × 71 = 8,52,000 divine years. The commentator Gangādhara remarks that the above is a rough calcula-

tion. 'According to strict calculation it should be 8,52,000 divine years *plus* 5242 years, 8 months, 17 days, 8 Dandas and 34 Palas [divine].

मन्वन्तराख्यसङ्ख्यानि सर्गः संहार एव च ।

क्रीडन्निवेतत् कुरुते परमेष्ठो पुनः पुनः ॥ ८० ॥

Prose.—मन्वन्तराणि सर्गः संहारः एव च असंख्यानि । परमेष्ठौ क्रीडन् इव एतत् पुनः पुनः कुरुते ।

Bengali.—मण्डल अगंथा, शृष्टि एव अगंश अगंथा । परमेष्ठौ (पञ्चक) वन क्रीडा करिते करिते (मौनाग्र) एव शृष्टि अगंश पुनः पुनः करिषा थाकेन ॥ ८० ॥

English.—Countless are the Manwantaras ; so also are creations and destructions. Sporting as it were, the Supreme Being does this again and again. 80.

Kulluka.—मन्वन्तराणीति । यद्यपि चतुर्दश मन्वन्तराणि पुराणिषु परिगण्यन्ते, तथापि सर्गप्रलयानाम् आनन्त्यात् असंख्यानि—आह्व्या सर्गः संहारश्चासंख्यः (१) । एतत् सर्वं क्रीडन्निव प्रजापतिः पुनः पुनः कुरुते । सुखार्था हि प्रवृत्तिः 'क्रीडा', तस्य च आप्तकामत्वात् न सुखार्थिता, इति इवशब्दः प्रयुक्तः (२) । परमे स्थाने—अनादित्तलचक्षे (क)—तिष्ठतीति 'परमेष्ठौ' (३) । प्रयोजनं विना परमात्मनः सृष्ट्यादौ कथं प्रवृत्तिरिति चेत्, लोलदैव—एवंस्वभावत्वादित्यर्थः, व्याख्यातुरिव करचालनादौ (ख) (४) । तथा च शारीरक-सूत्रे [२।१।३३]—'लोकवत्तु लीला-सैवख्यम्' (५) ॥ ८० ॥

Kulluka Explained.

1. यद्यपि &c.—Although the मन्वन्तरा have been said in the Purānas to be 14 in number, yet they are innumerable, consi-

* (क) अनादित्तलचक्षे—All except A and G.

* (ख) करताङ्गनादौ—B, G, M, P, S, V.

dering the innumerable cycles of creation and destruction,—i.e., creation and destruction can be said to be numberless, as they are repeated (आहृति) for an infinite number of times.

2. सुखार्था हि प्रवृत्तिः 'क्रीडा' &c.—क्रीडा means an action done in pursuit of pleasure. But he (Prajāpati) cannot be said to be in pursuit of pleasure, as he has no desire unsatisfied. To convey this idea, the word इव in क्रीडन्निव has been used.

3. परमे स्थानि &c.—The word परमेष्ठिन् is thus explained—one who lives in the excellent (परम) position, 'excellent' meaning 'from which there is no return or fall'. [अनाहृतिवत्त्वम् means 'that which is characterised by the absence of return'.]

N. B. The positions of creatures—from the despicable insect up to the exalted ब्रह्मा—are all liable to change. But not so is that of ब्रह्म (परमात्मा) who is eternal.

4. प्रयोजनं विना &c.—If परमात्मा has no desire to be fulfilled then why does he set himself to creation, &c. ? In reply to this query it may be said—he does so only playfully (लीलया), i.e., it is his nature, just as an expounder (व्याख्याता) in explaining things often moves his hands, etc., [spontaneously].

5. तथा च शारीरक-वृत्तम् &c.—In support of the above view Kull. quotes the following Vedānta-Sūtra—'लोकवत् तु लीला-कैवल्यम्' which means—'But it is mere sport as in ordinary life'. [कैवल्य comes from the word कैवल = mere.]

Notes.

सम्बन्तराणि असंख्यानि—Manus are 14 in number, so the सम्बन्तर also should be 14 in number. But they may be said to be numberless as they are repeated for an infinite number of times. Medh. explains this by the example of the twelve months—'आहृत्त्या हि असंख्यानि, यथा द्वादश मासाः' ।

इव—For the force and propriety of इव, see Kull. Expl. 2.

परमेष्ठी—परमे—ष्ठा+इति by the औणादिक rule 'परमे कित्' । The affix इति is to be regarded as कित् ; hence, the आ of स्था disappears. The word परमेष्ठिन् is in अलुक् समास by the rule 'हलदन्तात् समन्याः संचायास' ।

चतुष्पात् सकलौ धर्मः सत्यञ्चैव कृते युगं ।

नाधर्म्मणागमः कश्चिन्मनुष्यानुपवर्त्तते (क) ॥ ८१ ॥

Prose.—कृते युगे (=सत्ययुगे) सकलौ धर्मः चतुष्पात् [भवति], सत्यं च एव [भवति] ; [तदा] कश्चित् आगमः मनुष्यान् [प्रति] न अधर्म्मणोऽपवर्त्तते ।

Bengali.—मतायुगे सकल धर्म चतुष्पात् अर्थात् गर्वाक्षमन्त्र, एव मतायुगे पूर्ण राजा विराजमान । [मतायुगे] मनुष्यागणैश्च धनविद्यादिभिर्कर्मैश्च अधर्म्मणोऽपवर्त्तक इति ना ॥८१॥

English.—In the Krita or 'golden' age Dharma is four-footed and complete, and absolute Truth prevails; and acquisition [such as of wealth and knowledge] never accrues to (i.e. is never tried to be achieved by) men by the transgression of Dharma. 81.

Kulluka.—चतुष्पात् सकलौ धर्म इति । सत्ययुगे सकलौ धर्मः 'चतुष्पात्' सर्वाङ्गसम्पूर्ण आसीत् । धर्मो मुख्यपादासम्भवात्, "इषो हि भगवान् धर्मः" [मनु-८।१६] इत्याद्यागमि वृषत्वेन कीर्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात्, सत्ययुगेऽपि यज्ञादि-धर्म्मार्थां सर्व्वरङ्गैः समग्रत्वात्, सम्पूर्णत्वपरोक्षं चतुष्पाच्छब्दः (१) । अथवा, "तपः परम्" इत्यत्र मनुष्यैः तपो-ज्ञान-यज्ञ-दानानां चतुर्णां कीर्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात् पादत्वेन निरूपिताः सत्ययुगे समग्रा इत्यर्थः (२) । तथा, सत्यञ्च कृतयुगे आसीत् (ख) ;

(क) प्रतिवर्त्तते—All except A. Almost all the commentators including Medh. clearly read अपवर्त्तते । Gov. and Kull.'s commentaries have प्रति which seems to be their own addition to explain the द्वितीया in मनुष्यान् । After all, the reading of the latter two is uncertain here. See also Notes.

(ख) कृतयुग आसीत्—A. कृतयुगमासीत्—All except A. The latter seems to be a corruption from कृतयुगमासीत् which is one of the two alternative forms got by joining कृतयुगे and आसीत् by the rules of Sandhi.

—सकलधर्मैरेष्टत्वात् सत्यस्य वृथक् ग्रहणम् (३) । तथा, न शास्त्रातिक्रमेण धनवित्यादिः । (४) 'आगमः' उत्पत्तिर्ननुष्यान् "प्रति" सम्पद्यते ॥ ८१ ॥

Kulluka Explained.

1. धर्मं मुख्यपादासम्भवात् &c.—[धर्मं has been said here to be चतुष्पात् which ordinarily means 'four-footed', but] here the word चतुष्पात् must have been used in the sense of 'complete' (सम्पूर्ण), as धर्मं can have no पाद in the literal (मुख्य) sense of the term. [The secondary sense of the word चतुष्पात् may be traced as follows.] In the Satya Yuga the धर्मं which consists of व्रत, &c., is perfect. Now, in the S'āstras (e.g. Manu-Samhitā, Rāmāyana, &c.), धर्मं has been described as a 'Bull' and a bull can be said to be perfect when it has got all the *four legs*.

2. अथवा &c.—Or (in enumerating the different धर्मा of the different Yugas) Manu himself has mentioned 4 things, viz., तपस्, ज्ञान, व्रत and दान । In other words, each of these constitutes one-fourth (पाद) part of धर्मं; and these पादs were all complete in the Satya Yuga.

3. सत्यञ्च &c.—सत्य (Truth) also was prevalent during the Krita Yuga (सत्ययुग) । सत्य (Truth) has been separately mentioned, as it is superior to all other virtues.

4. न शास्त्रातिक्रमेण &c.—[In the सत्ययुग] riches, learning, &c., never come upon men through violation of the S'āstras.

Notes.

चतुष्पात्—चत्वारः पादाः यस्य सः चतुष्पाद् or चतुष्पात् ; the final च of the word पाद is elided by the rule 'संख्या-सु-पूर्वस्य' ।

(i) The word चतुष्पात् (lit, four-footed) has been used to keep up the metaphor of इव in which form धर्मं is described in the S'āstras. Here it means 'complete'. For the Bull-shaped धर्मं, cf. Manu, VIII. 16.

Or, (ii) The four feet may refer to the four items, viz., तपस्, ज्ञान, व्रत and दान—as mentioned in Sl. 86.

आगमः—Acquisition (viz. of wealth, knowledge, &c.).

मनुष्यान् उपवर्त्तते = मनुष्यान् प्रति वर्त्तते । This प्रति is not a synonym of उप but a distinct word to be understood to explain the द्वितीया in मनुष्यान् । उप which is not a कर्मप्रवचनीय in the sense of सानीय must be taken with वर्त्तते, and is therefore merely expletive here. In fact, उप (as also प्रति singly) is seldom found with the root वृत् ।

इतरेष्वामाहर्म्यः पादशस्त्रवरोपितः ।

चौरिकानृतमायाभिधर्म्यश्चापैति पादशः ॥ ८२ ॥

Prose.—इतरेषु [युगेषु] तु [अधर्म्येण] आगमात् धर्मः (= अनुष्ठानं) पादशः अवरोपितः, धर्मः (= फलं) च चौरिकाऽनृतमायाभिः पादशः अपैति ।

Bengali.—अथ युगमनुद् अर्धर्ष द्वात्रा धनविद्यादिर्न अर्जनवशतः धर्म एक एक पाद दोनइ आशित इय । एवर् दोर्षा, अनृत ७ कापटावशतः धर्मफल ७ एक एक पादे इन आशित इय ॥ ८२ ॥

English.—In the other [three] ages, on account of the unjust acquisition of [wealth, learning, &c.], Dharma (e.g. a sacrifice) is deprived successively of one foot (i.e. a quarter), and through the prevalence of theft, falsehood and fraud the Merit also diminishes by one-fourth: 82.

Kulluka.—इतरेष्विति । सत्ययुगादेषु त्रेतादिषु 'आगमात्' 'अधर्म्येण' धनविद्यादिरर्जनात्—तस्यैव पूर्वज्ज्ञोक्तं प्रकृतत्वात् (१),—'आगमात्' शास्त्रात् (क) इति गोविन्दराजो मेधातिथिश्च (२)—'धर्मः' यागादिः "यथाक्रमं प्रतियुगं" पादं पादम् 'अवरोपितः' ह्येनः कृतः (३); तथाविध (ख)—धनविद्याजितोऽपि यो धर्मः प्रचरति सोऽपि चौथ्यासत्यच्छद्मभिः "प्रतियुगं पादशो ब्रह्माह" व्यपगच्छति (४) । त्रेतादिषु त्रैः सह चौरिकानृतच्छद्मनां न (ग) यथासंख्यं, सर्वत्र सर्वेषां दर्शनात् (५) ॥ ८२ ॥

(क) वेदात्—All except A. But, in fact, Govinda-rāja uses the very word शास्त्रात् while Medh. simply understands it by saying आगमात् वेदाख्यात् ।

(ख) तथा for तथाविध—All except A.

(ग) न—Omitted in A. But that's absurd.

Kulluka Explained.

1. आगमात् "अधर्मेण" धनविद्यादिरज्जनात् &c.—आगमात् means on account of acquisitions of wealth, knowledge, &c. by dishonest means. [The word आगम is here interpreted as अधर्मेण आगमः], as this viz. अधर्मेण आगमः is the phrase which occurs in the previous Sloka.

2. आगमात् शास्त्रात् &c.—Govinda-rāja renders the word आगमात् as शास्त्रात्, and Medh. also is of the same opinion.

[N.B. The exact rendering of आगमात् by Medh. is वेदाख्यात् ।]

3. धर्मो यागादिः &c.—The Dharma (i. e. meritorious acts such as sacrifices, &c.,) is deprived of one foot (i. e. one-fourth) in each succeeding Yuga. •

4. तथाविध &c.—And, through the prevalence of theft, falsehood and fraud, the [little] merit acquired by wealth and knowledge of that sort (i. e., themselves acquired by dishonest means) diminishes by one-fourth in each succeeding Yuga.

N. B. In the previous sentence धर्म्य means 'meritorious acts', and in the present sentence धर्म्य means 'merit'. यो धर्म्यः प्रचरति means 'the merit that moves about', i. e., the merit that arises.

5. वेतादियुगैः सह &c.—The three things—चौरिका, अमृत and वृक्ष are not to be taken with the three Yugas, viz., वेता, वापर and कलि respectively ; for, all these are found in all the [three] Yugas.

Notes.

आगमात्—According to Medh. and Govinda-rāja आगमात् धर्म्यः means 'धर्म्यः derived from the Vedas'. According to Kull., आगमात् means 'अधर्मेण आगमात्'. See Kull. Expl. 1. Kullūka understands the word अधर्मेण as the करणकारक of आगम, and takes the 2nd line of the Sloka as a separate sentence where the compound चौरिकावृक्षमायासिः is taken as the हेतु । We might very

easily dispense with the *understanding* of the word अधर्मेण, and take the compound चौरिकावृतमायाभिः as the करण of आगम । The commentator Gangādhara adopts this latter method. In this second method चौरिकावृतमायाभिः may also be taken as the nominative of अवरोपितः ।

अवरोपितः—अव—रुह + णिच् + क्त—कर्मणि । जनेः इति कर्त्ता ऊह्यः ।

धर्म्यः पादशः अवरोपितः (1st line), धर्म्यश्चापैति पादशः (2nd line)—Apparently this is a repetition. But in the 1st line धर्म्यः means 'meritorious acts', and in the 2nd line धर्म्यः means 'merit'. One might take धर्म्य in the 1st line to be the Bull-shaped धर्म्य with four feet, where पाद would mean 'foot', ; and धर्म्य in the 2nd line in the sense of 'virtue or merit', पाद meaning 'one-fourth'.

चौरिकावृतमायाभिः—चौरिका च अवृतं च साधा च चौरिकावृतमायाः, ताभिः ; द्वेति द्वतीया ।—Kull. चौरिका—चौरस्य कर्म्य इति चौरिका । चौर + हुञ्—('मनोआदिह्वात् हुञ्'), ततः स्त्रियाम् by the dictum 'लिङ्गं लोकात्' । The commentator Nandana reads it as 'चौरिक' in the masculine.

अरोगाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः ।

कृते, त्रेतादिषु हि एषां वयः क्लृप्ति (क्) पादशः ॥ २३ ॥

Prose.—कृते (= सत्ये) [मानवाः] अरोगाः सर्वसिद्धार्थाः चतुर्वर्षशतायुषः । [भवन्ति] । त्रेतादिषु हि एषां वयः पादशः क्लृप्ति ।

Bengali.—कृत्युगे मकनेटै रोगवञ्छित, मर्त्तार्थसिद्ध (अर्थां मकलमनङ्ग) उ चतुर्वर्षपरिमित आयुःसम्पन्न थाके । त्रेतादिषुगे ईशमिगेर आयुः क्रमे क्रमे एक एक पाद (अर्थां एक एक गत वत्सर करिष्य) हुन आयु इय ॥ ८० ॥

(क्) आयुर्क्लृप्ति—All except A. Almost all the commentators clearly read वयो क्लृप्ति । Kull.'s reading is not clear. The word आयुः in his commentary may be explained away as the synonym of वयः which he may have adopted in the text as is supported by the Ms. A. The Mahā-Bhārata also reads पादशो क्लृप्ति वयः ।

English.—In the Krita or 'golden' age men are free from disease, have all their aims accomplished, and live four hundred years. In the Tretá and the other [two] ages, the span of their life becomes each shorter and shorter by one quarter [of the original]. 83.

Kulluka.—अरीया इति । रोगनिमित्ताधर्माभावात् अरीयाः (१), सर्वसिद्ध-
काव्यफलाः—प्रतिबन्धकाधर्माभावात् (२), चतुर्वर्षशतायुश्च स्वाभाविकम्,—अधि-
कायुःप्रापकधर्मवशात् अधिकायुषोऽपि भवन्ति । तेन “दशवर्षसहस्राणि रामो राज्यम-
कारयत्” [महाभारत—वनपर्व, १४८-१७] इत्याद्यविरोधः । “शतायुर्वै पुरुषः”
[काठक—३४।५] इत्यादिश्रुतौ तु शतशब्दो बहुलपरः, कलिपरी वा (३) । एवंरूपाः
मनुष्याः कृते भवन्ति । वेतादिषु पुनः पादं पादमायुरस्वीभवतीति ॥ ८३ ॥

Kulluka Explained.

1. रोगनिमित्त &c —[In the सत्ययुग] all are free from disease, because they are free from अधर्म, the cause of disease.

2. सर्वसिद्ध &c.—All have their desires satisfied, as there is no अधर्म which might hamper (प्रतिबन्धक) the fruition of their desires.

3. चतुर्वर्षशतायुश्च &c.—[चतुर्वर्षशतायुः+त्व (भावार्थे)=चतुर्वर्ष-
शतायुश्च—the state of living 400 years.] The span of life in the सत्ययुग which is said to be 400 years, is to be understood to be the *normal* age-limit. One may earn a *longer* span of life by the performance of meritorious acts. So, the text दशवर्षसहस्राणि रामो राज्यमकारयत् (i. e. Ráma ruled for 10,000 years) may be easily reconciled [with the present passage of the text].

[But what would be the meaning of the word शत in the Vedic text ‘शतायुर्वै पुरुषः’ ? Ans. —In the Vedic text शतायुर्वै पुरुषः the word शत either means ‘बहु’ (many), or it applies to Kali Yuga only.

N. B. Here the last statement of Kull., viz., that the text शतायुर्वै पुरुषः applies to Kali Yuga only is rather unjustifiable, says the commentator Rághavananda.

Notes.

सर्वसिद्धार्थाः—Adj. of जनाः to be understood. (i) सिद्धा अर्थाः येषां ते सिद्धार्थाः, सर्वे सिद्धार्थाः सर्वसिद्धार्थाः, but this is an insipid construction ; or (ii) सिद्धाः सर्वे अर्थाः येषां ते सर्वसिद्धार्थाः (for सिद्धसर्वार्थाः), but this is an amomalous construction ; or (iii) सर्वेण (=सर्वतः) सिद्धाः सर्वसिद्धाः, सर्वसिद्धाः अर्थाः येषां ते सर्वसिद्धार्थाः, but this is an uncommon construction. सिद्धसर्वार्थाः would admit of a faultless exposition.

चतुर्विंशतायुषः—वर्षाणां शतानि वषंशतानि । चत्वारि वर्षशतानि आयुः येषां ते चतुर्विंशतायुषः—विपद-तत्पुरुषः by the rule 'तद्धितार्थोत्तरपदसमाहारि च' ।

वयः ऋसति—Along with the word वयः (which here means आयुः) we should understand आरोग्य and सिद्धार्थत्वं (i.e. सिद्धि) also. Thus—वयः ऋसति, आरोग्यं ऋसति, सिद्धार्थत्वं च ऋसति । 'वयोयहणम् उपलक्षणम्—आरोग्य-सिद्धार्थत्वे अपि 'शास्त्रे'—Sarvajña-Nārāyaṇa.

पादशः—Medh. holds that here the word पाद does not mean 'one-fourth' but 'a part'. 'तथाच, केचित् बालाः म्रियन्ते, केचित् तरुणाः, केचित् प्रातजरसः—परिपूर्णमायुर्दुर्लभम्'—Medhātithi.

वेदोक्तमायुर्मर्त्यानामाश्रिषश्चैव कर्मणाम् ।

फलन्त्यनुयुगं लोके प्रभावश्च शरीरिणाम् ॥ ८४ ॥

Prose.—मर्त्यानां वेदोक्तम् आयुः, कर्मणाम् आश्रिषः (= प्रार्थनाः) च, शरीरिणां (ब्राह्मणादीनां) प्रभावः च लोके अनुयुगं फलन्ति ।

Bengali.—मनुशर्गणेर वेदोक्त आयुः, कर्मणेर फलविषयक प्रार्थना एवः [जाकनादिबर्णेर] अथवा शूत्रानुसारे फल अर्पान करिषा थारक ॥ ८४ ॥

English.—The span of the life of mortals as mentioned in the Vedas, the desired results of works and the [supernatural] power of corporeal beings [such as that of a Brāhmana, &c.] bear fruit according to the [character of the] ages. 84.

Kulluka.—वेदोक्तमायुरिति । 'यतायुर्वै पुरुषः' इत्यादि वेदोक्तमायुः, कर्मणाञ्च "काम्यानां" फलविषयाः प्रार्थनाः (1), ब्राह्मणादीनाञ्च (2) शपानुग्रहश्चमत्वादि-भावाः (3) युगानुरूपेण फलन्ति ॥ ८४ ॥

Kulluka Explained.

1. कर्मणां च कात्यानां &c.—N. B. This is the meaning of the phrase 'कर्मणाम् आशिषः'. Here कर्मणां means कात्यानां कर्मणाम्—because the other two kinds of कर्म, viz., नित्य and नैमित्तिक have little or no reference to फल or result. [For the different kinds of कर्म, see under Manu, II. 2]. आशिषः means प्रार्थना; ; this is the technical meaning of आशिषः। Cf. 'आशंसनम्—अप्राप्तस्य इष्टस्य अर्थस्य प्राप्तुम् इच्छा'।—Kāś'ikā.

2. ब्राह्मणादीनां—This is the meaning of 'शरीरिणाम्'।

3. शपानुशङ्क &c.—The power of pronouncing a boon or a curse.

Notes.

अनुयुगम्—युगस्य सदृशम् इति अनुयुगम्—सादृश्ये अन्यथैभावः।

प्रभावः—भु + ण = भावः। प्रकृतो भावः प्रभावः, प्रादिसनातः।

शरीरिणाम्—प्राणिनाम्, viz., of Brahmins, &c.

अन्ये कृतयुगे धर्मास्तेतायां द्वापररेपरे।

अन्ये कलियुगे नृणां युगक्रासानुरूपतः ॥ ८५ ॥

Prose.—युगक्रासानुरूपतः नृणां कृतयुगे अन्ये धर्माः, वेतायाम् [अन्ये धर्माः], द्वापरे अपरे [धर्माः], कलियुगे अन्ये [धर्माः] [भवन्ति]।

Bengali.—मतायुगे मनुष्यानिगेर धर्म एकरूप, जेतायुगे आरि एकरूप, द्वापरे अथरूप, एवम् कलियुगे पृथकरूप। युगक्रासानुरूपतः धर्म-भिन्न भिन्न रूप इहेनां थामे ॥ ८५ ॥

English.—One set of duties [is prescribed for men] in the Satya Yuga, a different one in the Tretā, a still different one in the Dwāpara, and again, another set in the Kali Yuga. They are different in proportion to the decrease (i. e. inferiority) of the ages. 85.

Kulluka.—अन्य इति। कृतयुगे अन्ये धर्माः भवन्ति, वेतादिवपि युगाप-
चयानुरूपेण धर्म-वैलक्षण्यम् (1) ॥ ८५ ॥

Kulluka Explained.

1. युगापचवानुरूपेण &c.—The *dharma*s vary according to the decrease i. e. inferiority of the Yugas.

Notes.

धर्माः—Here धर्माः means not only 'Duties' but 'everything relating to an object.' 'धर्मशब्दो न यागादिवचन एव, किं तर्हि ?—पदाथे-युगमात्रे वर्तते' ।—Medh.

युगज्ञासानुरूपतः—अनुगतं (क्ली. रत्ना) रूपम् इति अनुरूपम्, प्रादिसमानः—*noun*. अनुरूप + त्स—द्वतोयायाः । The पराशरसंहिता (१।२१) reads युगरूपानुसारतः which gives a clearer meaning.

तपः परं कृतयुगे चेतायां ज्ञानमुच्यते ।

हापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६ ॥

Prose.—कृतयुगे तपः परम् (=प्रधानम्) उच्यते, चेतायां ज्ञानं [परम् उच्यते], हापरे यज्ञम् एवं [परम्] आहुः, कलौ युगे एकं दानं [परम्] [आहुः] ।

Bengali.—सत्तावृत्ते तपश्च प्रधानं धर्मं, त्रेतायुगे ज्ञानं, हापरे यज्ञं, एवमं कलियुगे दानमेव प्रधानं धर्मं, ईश पञ्चिभेदेषु यत्नेन ॥ ८६ ॥

English.—Austerity is declared to be the chief virtue in the Krita Yuga, knowledge [of the self] in the Tretā, sacrifice in the Dwāpara and charity alone in the Kali Yuga. 86.

Kulluka.—तपः परमिति । यद्यपि तपःप्रभृतानि सर्वेषां सर्वयुगेषु अन्वयेयानि तथापि सत्ययुगे तपः प्रधानं—सद्भाष्यमिति ज्ञाप्यते । एवमात्मज्ञानं त्रेतायुगे, हापरे यज्ञः, दानं कलौ ॥ ८६ ॥

Notes.

It should be borne in mind that all the 4 items mentioned above, viz., तपस, ज्ञान, यज्ञ and दान are to be regarded as धर्मस, and should therefore be performed in all the 4 Yugas, but what the present Sloka seeks to impress is that the particular धर्म mentioned with reference to the particular Yuga

is especially suited to and therefore recommended for that Yuga. Cf. Kull.—यद्यपि तपःप्रभृतीनि सर्वानि सर्वयुगेष्वनुष्ठेयानि &c.

Here a question arises as to the principle on which the enunciation of the superiority of a particular virtue in a particular Yuga, especially in the first two, is based. Kull. is silent on the point. Medh. and Nār. have explained it as follows :—The people of the सत्ययुग with their long and healthy lives are especially in a position to practise penance. The people of the त्रेतायुग being physically inferior to those of सत्ययुग would rather prefer to cultivate ज्ञान which, though entailing some hardship on the inner self, will not so much affect their weaker physical body. The people of the द्वापरयुग will be glad if a course much easier than the above two is prescribed for them, and hence यज्ञ has been held to be supreme in द्वापर. Last of all appear the people of the कलियुग—a people physically incapable, mentally unfit and intellectually crippled. The prescription of दान as the royal road to salvation is indeed a boon to them. We quote from Medh. below :—

[सत्ययुगे] तपः प्रधानं, तच्च महाफलम् । दीर्घायुषो रोगवर्जिताः तपसि समर्थाः भवन्ति इत्यनेन अभिप्रायेण उच्यते । ज्ञानम्—अध्यात्मविषयम् । शरीरक्षेपान् अन्तर्निर्गम्य नाऽतिदुष्करः । यमो तु न महाकृशः इति द्वापरे यज्ञः प्रधानम् । दाने तु न शरीरक्षेपः, न अन्तःसंशयः, न च अतीव विद्वत्ता उपयुज्यते ।—Medh.

दानमिदं कलौ युगे—Here the word एक is *not* emphatic. Here the शास्त्र does not forbid other virtues for us in the Kali Yuga, but it rightly apprehends that we are good for nothing else.

सर्वस्यास्य तु सगस्य गुप्तार्थं स महाद्युतिः ।

सुखवाङ्मरुपज्ञानां पृथक् कर्माण्यकल्पयत् ॥ ७८ ॥

Prose.—महाद्युतिः सः (=ब्रह्मा) अस्य सर्वस्य सगस्य गुप्तार्थं सुखवाङ्मरु-
पज्ञानां पृथक् कर्माणि अकल्पयत् ।

Bengali.—महादेवक जन्मा मयं शठितकार्यं नृथ, वाइ, उकं ओ पाद इहेते जात छडूरुर्णेर पृथक् पृथक् कर्मेर बावडा करिशाछन ॥ ८१ ॥

English.—For the preservation of all this creation the most resplendent Being assigned different duties to the different classes (Varnas) sprung from his mouth, arms, thighs and feet. 87.

Kulluka.—सर्वस्यास्येति । ‘सः’ ब्रह्मा महातेजा अस्य सर्गस्य समग्रस्य ‘अग्नौ प्राप्ताहुतिः’ इति न्यायेन रक्षार्थं (1) सुखादिजातानां ब्राह्मणादीनां विभागेन कर्माणि “दृष्टादृष्टार्थानि” (2) निमित्तवान् ॥ ८७ ॥

Kulluka Explained.

1. अग्नौ प्राप्ताहुतिः &c.—[For the preservation of all this creation Brahmā assigned different duties to the different classes. But in what sense is it true ? How does it come to pass ?
Ans.—It comes to pass] in the manner indicated in the maxim ‘अग्नौ प्राप्ताहुतिः &c.’ [which lays down that the duties of the Brāhmanas, &c., e. g. offering oblations to gods, are the indirect means of the maintenance of the world. For the maxim referred to, see Sl. 31. Kull. 3.]

2. कर्माणि दृष्टादृष्टार्थानि—कर्मा are of two kinds (i) दृष्टार्थ and (ii) अदृष्टार्थ । (i) दृष्टार्थ कर्मा are those the result (अर्थ) of which is a matter of direct perception (दृष्ट) in this world ; i.e., which has no special reference to the next world. (ii) अदृष्टार्थ कर्मा are those that make the doer entitled to some अदृष्ट to be reaped in some future birth.

Notes.

सर्वस्य सर्गस्य = समग्रस्याः सृष्टेः ।

गुप्तार्थम्—गुप्तौ (रक्षार्थे) इदम् इति गुप्तार्थं = रक्षार्थम् ।

महादुतिः—महती दुतिः यस्य सः । दुति=दुत + इ । दुत in लुङ्, third person, sing. gives अदुतत् and अदोतिष्ट ।

सुखवाङ्मरूपज्ञानम् = पद + किम् = पद = foot.

‘पदङ्क्षि सुखणीऽस्त्रियाम्’—

अमरः । सुखं च वाङ् च ऊरु च पदौ च इति सुखवाङ्मरूपम्—प्राण्यङ्गत्वात् समाहार-
इहः । तस्मात् जायन्ते ये ते सुखावाङ्मरूपज्ञाः, सुखवाङ्मरूप-जन + ड—कर्त्तरि ।
सुखज is ब्राह्मण, वाङ्मज is क्षत्रिय, ऊरुज is वैश्य, and पज is शूद्र ।

Cf. the Rik—ब्राह्मणोऽस्य सुखमासीत् &c. quoted under Sl. ३१. Kull. Expl. 6.

अकल्पयत्—कल्पितवान्, व्यवस्थापितवान्। Students belonging to the twice-born classes should remember here the use of the word अकल्पयत् in the Mantra सृष्ट्याचन्द्रमसौ धाता यथापूर्वम् अकल्पयत् &c. In both cases it should be remembered that the व्यवस्था had some beginning, but the *cycle* of those व्यवस्थाs in the different creations is eternal.

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहञ्चैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥

Prose.—[सः] ब्राह्मणानां [सम्बन्धे] अध्ययनम् अध्यापनम् यजनं याजनं दानं प्रतिग्रहं च एव अकल्पयत् ।

Bengali.—अध्यापन, अध्यापन, यजन, याजन, दान एवः प्रतिग्रह [एहे कण्टकिकर्म्म] त्विनि वाक्पत्रं ज्ञानं वाक्पत्रं करिष्यन्ते ॥ ८८ ॥

English.—Studying and teaching [the Veda], sacrificing for their own benefit and for others, and giving and receiving [gifts]—these he ordained for the Brāhmanas. 88.

Kulluka.—अध्यापनमिति । अध्यापनादीनाम् इह सृष्टिप्रकरणे सृष्टिविशेष-तया अभिधानम् (१), विधिवत् वासुत्तरत्वं भविष्यति (२) । अध्यापनादीनि षट् कर्माणि ब्राह्मणानां कल्पितवान् ॥ ८८ ॥

Kulluka Explained.

१. अध्यापनादीनाम् इह &c.—[The duties of the different classes, viz.] अध्यापन, अध्ययन &c. [as will be enumerated in this and in the succeeding Slokas] are mentioned here as being a phase of creation. [That is, the present Sloka does not *ordain* but simply enumerates that these are the duties of so and so. In other words, the present sentence is an indicative statement and not an *imperative* one. To complete the narration of creation the creation of these duties also should be mentioned.]

2. विधिस्तु &c.—The imperative विधि will be *ordained* later on (viz. in Chapter X, Sl. 75, &c.).

Notes.

यजन is the act of sacrificing and याजन (यज + णिच्) is the act of officiating as priest in a sacrifice.

प्रतिग्रह = ग्रहण or acceptance of gifts, of course from holy or recommended persons. Cf. विद्युद्वाच प्रतिग्रहः (Manu, X. 76.)

N. B. The 6 duties enunciated here comprise 3 couples, each one in the couple being the counterpart of the other. Thus, अध्ययन is the counterpart of अध्यापन, यजन of याजन, and दान of प्रतिग्रह ।

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च (क) क्षत्रियस्य समासतः ॥ ८८ ॥

Prose.—[सः] क्षत्रियस्य [सम्बन्धे] प्रजानां रक्षणं दानं इज्याऽध्ययनम् एव च विषयेषु अप्रसक्तिं च समासतः [अकल्पयन्] ।

Bengali.—अधीनता, दान, यज्ञ, अध्यापन, एवं विद्यार्जोभोगे अग्रगण्य, कश्चित्पुत्र जन्तु त्विनि मरुत्तरेण एवै कश्चित्पुत्र कश्चित्पुत्र विधानं कश्चित्पुत्र ॥ ८८ ॥

English.—Protection of the people, charity, sacrifice, [Vedic] study and absence of attachment to sensuous objects—these in short [he ordained] for the Kshatriyas. 89.

Kulluka.—प्रजानामिति । प्रजावरणादीनि क्षत्रियस्य कर्माणि कल्पितवान् । 'विषयेषु' गीत-नृत्य-वस्त्रोपसोपादिषु 'अप्रसक्तिः'—तेषां पुनः पुनरसेवनम् (ख) (I) । 'समासतः' संक्षेपेण ॥ ८८ ॥

Kulluka Explained.

1. गीतनृत्यवस्त्रोपसोपादिषु अप्रसक्तिः—तेषां &c.—अप्रसक्तिः in गीतनृत्य &c., means the absence of frequent enjoyment of those things (तेषां, viz., गीत, नृत्य, &c.)

(क) विषयेष्वप्रसक्तिश्च—B, Bh, Bk, G, M, P, V.

(ख) पुनरसेवनम्—A, Bk, G, M, P, V.

Notes.

इत्याध्यायनम्—समाहार-इन्द्रः । इज्या = यज्ञ + कृप्—भावे ।

समासतः—In brief. समास + तस्—तृतीयायाः स्थाने । [तृतीया was due by the rule 'प्रकृत्यादिभ्यश्च &c.']

N. B. On the expressions विषयेषु अप्रसक्तिः the commentator Sarvajña-Nārāyaṇa argues that although this point is applicable to all the castes, it is specially mentioned here in connection with the Kshatriyas, because, they being members of the ruling race, not only their own individual welfare, but the welfare of the whole kingdom depends on their doings. “यद्यपि विप्रादिरपि एतत् अवश्यं कार्यं, तथापि विप्रादीनां व्यसनेः न अपकर्षणम्—य एव व्यसनौ तस्यैव नाशः । राज्ञस्तु व्यसनाकृष्टले राष्ट्रस्यैव विनाशः इत्येतदर्थम् अत्र उक्तम्” ।—Sarvajña-Nārāyaṇa.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिकपथं कुसौदञ्च वैश्यस्य कृषिमेव च ॥ ६० ॥

Prose.—[सः] वैश्यस्य [सम्बन्धे] पशूनां रक्षणं, दानम्, इज्याध्ययनम् एव च, वणिकपथं, कुसौदं च, कृषिम् एव च [अकल्पयत्] ।

Bengali.—पशुपालन, दान, श्रद्धा, अध्यायन, वाणिज्य, कृषि एवं कृषिकर्म छिनि वैश्यस्य कृषि वावशः करिष्यन्ते ॥ ६० ॥

English.—Tending cattle, bestowing gifts, sacrifice, [Vedic] study, trade, money-lending on interest, and agriculture—these he [ordained] for the Vais'yas. 90.

Kulluka.—पशूनामिति । पशुपालनादीनि (क) वैश्यस्य कल्पितवान् । 'वणिकपथं—स्थलजलादिना वाणिज्यं', 'कुसौदं'—इज्या धनप्रयोगः (१) ॥ ६० ॥

Kulluka Explained.

१. कुसौदं &c.—कुसौद means 'laying out money on interest (इज्या)' ।

(क) पशूनां पालनादीनि—All except A.

Notes.

वणिक्पथम्—पथ + इजि = वणिक् । इजि प्रत्ययः, पकारस्य वकारः, by the औणादिक rule 'पथेरादिश्च वः' । वणिजां पथ्याः, वणिक्पथः, तम् । ऋकपुरवधुः इत्यादिना समामान्तः अच् । The business of merchants, i. e., trade. The word वणिक् comes from the root पथ and should, therefore, be reasonably spelt with व and not ब । प is more akin to [वर्गीय] व than to [अन्तःस्थ] व ।

कुसौदम्—कुस + ईद (औणादिकः) । The word is also spelt with श and घ ।

एकमेव तु शुद्रस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ८१ ॥

Prose.—प्रभुः (=ब्रह्मा) शुद्रस्य तु एतेषाम् एव वर्णानाम् अनसूयया शुश्रूषाम् [इति] एकम् एव कर्म समादिशत् ।

Bengali.—अशुश्रूषावर्जनपूर्वक पूर्वोक्त वर्जजग्रेण सेवा एवै एकमात्र कर्म अत्र (अजागति) भूय नष्टे निर्देष्टुं करिष्यामहे ॥ ११ ॥

English.—The Lord assigned only one duty to the S'ūdras, viz., ungrudged service unto these [three] castes. 91.

Kulluka—एकमेव इति । प्रभुर्ब्रह्मा शुद्रस्य ब्राह्मणादि-वर्णत्रय-परिचर्यात्मकं कर्म निर्दिशतवान् । एकमेवेति प्राधान्यप्रदर्शनाय, दानादिरपि तस्य विहितत्वात् (१) । 'अनसूयया' गुणानिन्दया (२) ॥ ८१ ॥

Kulluka Explained.

1. एकमेव &c.—एकमेव does not mean that 'this is the only duty', but it simply implies the importance of the thing to which it refers, viz. शुश्रूषा ; for, [general duties like] दान, &c., have also been prescribed in his case.

2. गुणानिन्दया—Without finding fault with them ; hence, ungrudgingly. The word असूया is technically defined as follows—'गुणिनि दोषाविष्करणम् असूया' ।

अनसूयया—असृज् + यक (कण्डादित्वात्) = असृज्य (घातः) । असृज् + अ
(भावे), ततः स्त्रियाम् आप् । = असृया ।

ऊर्ध्वं नामैर्मध्यतरः पुरुषः परिकीर्तितः ।

तस्मान्मेध्यतमं त्वस्य सुखमुक्तं स्वयम्भवा ॥ ८२ ॥

Prose.—पुरुषः नामैः ऊर्ध्वं मेध्यतरः [स्वयम्भवा] परिकीर्तितः, तस्य सुखं
तु तस्मात् (=मेध्यतरात् अंशात्) [अपि] मेध्यतमम् [स्वयम्भवा] उक्तम् ।

Bengali.—नाभिर् ऊर्ध्वदेश इहेते पुरुष पवित्रतर कीर्तित इन । आवात्र, ईश्वर
सुख पूर्वोक्त अंश इहेतेउ पवित्रतर, अत्र उ ईश्वर वनिष्ठाछन ॥ ८२ ॥

English.—A person is said by the Self-born to be holier from
above the navel. Then again, his mouth is said to be still holier
than that. 92.

Kulluka.—इदानीं प्राधान्येन सर्गेरचार्यत्वाद् ब्राह्मणस्य, तदुपक्रमधर्माभि-
धानत्वात् (क) च अस्य शास्त्रस्य, ब्राह्मणस्य स्तुतिमाह (१)—ऊर्ध्वमिति । सर्व्वतः
एव पुरुषो मेध्यः, नामैर्द्वयं अतिशयेन मेध्यः, ततोऽपि सुखमस्य मेध्यतमं,
ब्रह्मणा उक्तम् ॥ ८२ ॥

Kulluka Explained.

1. इदानीं प्राधान्येन &c.—As the Brahmins chiefly contribute
to the maintenance of creation, and as the Brahmins are
teachers of धर्म to be dealt with in this S'āstra, the author now
proceeds to dilate on the excellence of the Brahmins. [इदानीं
is connected with आह ।]

Notes.

ऊर्ध्वम्—अव्ययम् ; upwards, above.

नामैः—द्विकशब्दयोगे धनौ ; ऊर्ध्वम् इति दिक्शब्दः ।

पुरुषः—A person. Here it may also refer to परमपुरुष in *parti-
cular*.

मेध्यतर.—अयम् अनयोः अतिशयेन मेध्यः इति मेध्यतरः, मेध्य + तरप् ।

तस्मात् मेध्यतमम्—‘तस्मात्’ = [मेध्यतरात्] नामैर्द्वयं प्रदर्शनात् । Instead of
मेध्यतमम् we should say [अतिशयेन] मेध्यतरम् (still more holy). When

(क) तदुपक्रमात् धर्माभिधानात्—A. तदुपक्रमात् कर्माभिधानत्वात्—S.

more than two things are in a state of comparison, तस्मै and तस्मै are equally correct for the last of them. [See Bhāṣya on the rule 'अतिशायनं तस्मिन्']. But तस्मै with तस्मात् is open to criticism.

N. B. According to commentators, तस्मात् here does not mean 'therefore' as put by Doctors Bühler and Burnell [as well as Prof. Goswami]. The commentators have rendered the word तस्मात् by ततः अपि । The addition of the word अपि makes the sense clear. Nandana's language is clearer—'तस्मात्—नामिहं प्रदिशत' ।

The sense is that the entire body of a being is holy, and the part above the navel is holier, and the mouth is the holiest.

N. B. For advanced students only :—

Gangādhara's explanation of the word तस्मात् is the same as above. But in dividing the entire body according to the different degrees of holiness, he has differed from the other commentators. We quote from him below :—

“पुरुषः खलु सर्वः एव आपादनस्तस्मात् अमिध्य-मिध्य-मिध्यतर-मिध्यतमः । तत्र आनुभ्याम् अधस्तात् अमिध्यः, तत ऊर्ध्वम्—अधस्तात् नामिः—मिध्यः, नामिहं मिध्यतरः, कण्ठादूर्ध्वं मिध्यतमः इति । 'तस्मात्' अस्य पुरुषस्य नामिहं कण्ठान्तात् मिध्यतरात् मिध्यतमं मुखं 'खयमुवा' नारायणोक्तं । तेन पद्भ्यां जातः शुद्धस्तु अमिध्यः, कर्भ्यां जातो वंशो मिध्यः, बाहुभ्यां तु जातः क्षत्रियो मिध्यतरः, उतमाङ्गो ब्राह्मणो मिध्यतमः” ।—Gangādhara.

उत्तमाङ्गो ब्राह्मणो ज्यैष्ठ्याद् ब्रह्मण्यैव धारणात् ।

सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥ ८३ ॥

Prose.—उत्तमाङ्गो ब्राह्मणः ज्यैष्ठ्यात् ब्रह्मण्यैव धारणात् ब्राह्मणः अस्य सर्वस्य सर्गस्य धर्मतः प्रभुः [भवात्] ।

Bengali.—উত্তমাজ (সুখ) হইতে উৎপত্তি, জ্যেষ্ঠ এবং বিশিষ্টবেদজ্ঞানহেতু ব্রাহ্মণ এই সমগ্র সৃষ্টজগতের ধর্মোপদেশ বিষয়ে প্রভু ॥ ৯৩ ॥

English.—On account of his origin from the best limb [of Brahmā], seniority in birth, and [a super-eminent] possession of the Vedas, the Brāhmaṇa is the leader of all this creation in matters of religious instruction. 93.

Kulluka.—ततः किम् अतः आह (१)—उत्तमाङ्गं वादिति । ‘उत्तमाङ्गं’ सुखं ; तदुन्नतत्वात्, अतिशयैश्वर्यः पूर्वोत्पन्नत्वात्, अध्यापनव्याख्यानादियुक्तस्य अतिशयेन वेदस्य धारणात् (क) (२), सर्वस्यास्य जगतो धर्मानुशासने (ख) (३) ब्राह्मणः प्रभुः । ‘संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः’ [मनु १०।३] (४) ॥८३॥

Kulluka Explained.

१. ततः किम् ? अतः आह—[It has been stated in the previous Sloka that the mouth is the holiest part of the body. But] what does that statement lead to ? So the author says –

२. अध्यापनव्याख्यानादियुक्तस्य &c.—N. B. One of the grounds for the superiority of the Bráhmāna to the other castes is that he holds in him the Vedas (वेदस्य धारणात्) । But here it may be asked that this is true not only of the Bráhmāna, but of the other twice-born castes also. So Kull. explains वेदस्य धारणात् as अतिशयेन वेदस्य धारणात् । He also adduces a reason for his addition of the word अतिशयेन । The reason is that the Vedas certainly do reside in other castes also, but the Vedas with their teaching (अध्यापन) and explanation (व्याख्यान), &c., are to be found in the Bráhmāna only. Herein lies the superiority (अतिशय) of the Bráhmāna.

३. धर्मानुशासने – Kull., following Medh. and Gov., takes the तस् in धर्मतः in the sense of ३सो and explains it as धर्मानुशासने (i.e. in matters of धर्म) । Nandana explains धर्मतः as न्यायतः ‘reasonably,’ ‘by right’.

४. संस्कारस्य &c.=Kull. here supplies from Manu, X. ३ an additional ground for the Bráhmāna’s superiority.

(क) वेदधारणात्—A, B, Bh, G, M, V.

(ख) All read धर्मानुशासनेन । We have, however, ventured to alter it into सन्नमौ (by dropping the न) on the strength of Medh. and Gov. whom Kull. evidently follows. Medh. has धर्मं प्रभुः and Gov. has धर्मानुशासने प्रभुः ।

তং হি স্বয়ম্ভূঃ স্বাদাস্বাত্তপস্তম্বাদিতোঃ সৃজত্ ।

হব্যকব্যাভিবাছায় সর্ব্বস্বাস্থ্য চ গুপ্তয়ে ॥ ৮৪ ॥

Prose.—হব্যকব্যাভিবাছায় সর্ব্বস্বাস্থ্য গুপ্তয়ে চ স্বয়ম্ভূঃ তপঃ তদ্বা স্বাত্ত
আস্বাত্ত তং (= ব্রাহ্মণ) হি আদিতঃ (= আদৌ) অসৃজত্ ।

Bengali.—স্বয়ম্ভু তপশ্চরণপূর্ব্বক (সেবতোদদেশে দীপ্তমান) হবা ও (শিষ্ণুগণের
উদ্দেশ্যে দীপ্তমান) কবোর অভিব্যক্তির নিমিত্ত এবং এই জনপ্রিয় জগতের ব্রহ্মার নিমিত্ত
উৎসর্গ (দানকর্মে) স্বীয় মুখ হইতে মর্ক্স প্রথমে সৃষ্টি করিয়াছেন ॥ ৮৪ ॥

English.—The Self-existent Brahman, by the performance
of austerities, produced him (Brāhmaṇa) from his own mouth first
of all, for presenting offerings to gods and the Manes, and
for the preservation of all this world. 94.

Kulluka.—কস্যোক্তমাকাদ্যসুদৃতঃ ইত্যত আহ—তং হি স্বয়ম্ভূরিতি । তং
ব্রহ্মা আত্মীয়সুখাত্ (১), দৈব-পিতৃ-হব্য-কব্য-বহনায় (২) তপঃ ক্রতা সর্ব্বস্ব
জগতৌ রচায়ৈ চ "চত্বিষাঃ" প্রথমং সৃষ্টবান্ ॥ ৮৪ ॥

Kulluka Explained.

১. আত্মীয়সুখাত্—N.B. আত্মীয় here does not mean 'a relative',
but 'own' (স্বকীয়) ।

২. দৈবপিতৃ &c.—For carrying হব্য belonging to the Devas,
and কব্য belonging to the Pitris ; i.e., for carrying হব্য to the
gods and কব্য to the Manes (পিতৃ) । N. B. হব্য is an oblation
of food (sometimes oblations in general) offered to the gods.
কব্য is an oblation of food offered to the Manes.

Notes.

স্বয়ম্ভূঃ = ব্রহ্ম, but here it refers to ব্রহ্মা, the two being almost
identical.

আদিতঃ—প্রথমম্ । আদি + তস্—সমস্তাঃ ।

হব্যকব্যাভিবাছায়—হব্যতে দৈবভ্যঃ ইতি হব্যম্ । কৃত্যতে (নিবেদ্যতে) পিতৃভ্যঃ
ইতি কব্যম্ । 'হব্যকব্যে দৈবপিতৃভ্যে অগ্নে' ইত্যমরঃ । (See Kull. Expl. ২, N. B.).
হব্য' চ কব্য' হব্যকব্যে, তয়োঃ অভিবাছাম্ ইতি হব্যকব্যাভিবাছায়, তস্মৈ ।

अभिवाह्यम्—अभि + वह् + खत् - भाववाच्ये । So, अभिवाह्यम् = अभि-
वहनम् । Medh. observes—अभिवाह्याय इति भावे क्त्यः कथञ्चित् द्रष्टव्यः,
सकस्यैकत्वात् वहति ।—The क्त्य affix खत् here in भाववाच्य is somehow
or other (कथञ्चित्) to be justified. It should not have been so,
as the root वह् is सकस्यैक ।

गुप्तये—रचायै । गुप्त (रक्षणे) + क्ति ।

यस्यास्तेन सदाश्रन्ति हव्यानि त्रिदिवौकसः ।

कव्यानि चैव पितरः किं भूतमधिकं ततः ॥ ८५ ॥

Prose.—यस्य आस्तेन त्रिदिवौकसः सदा हव्यानि अश्रन्ति, पितरः च एव
कव्यानि [सदा अश्रन्ति] किं भूतं ततः अधिकम् [भवेत्] ?

Bengali.—बौद्धान् यथैवार्ता जिनिवर्तनी जेवमण निता हवा जोजन करेन, उ
गिद्धमण निता कवा जोजन करेन ताहा अपेक्षा कोन पदार्थ जेठ ? ॥ २० ॥

English.—What being is superior to him through whose
mouth the gods and the Manes regularly get (lit. eat) oblations
offered to them ? 95.

Kulluka.—पूर्वोक्तहव्यकव्यवहनं स्पष्टयति—यस्यास्तेनिति । यस्य विप्रस्य
सुखेन आह्वादी सर्वदा देवा हव्यानि पितरश्च कव्यानि भुञ्जते, ततः अन्यत् प्रकृततमं
भूतं किं भवेत् ॥ ८५ ॥

Notes.

त्रिदिवौकसः—तृतीया द्यौः इति त्रिदिवः, प्रथोदरादित्वात् साधु, पुंसं लोकात् ।
यद्वा, त्रयः (ब्रह्मविष्णुमहेश्वरा) दीव्यन्ति त्रौडन्ति अत इति त्रिदिवः—त्रि-दिव + क -
अधिकरणे । 'अन्वर्थ क-विधानम्' । त्रिदिवः (स्वर्गः) ओकः (निवासः) द्वेधा
ते त्रिदिवौकसः = देवाः ।

For हव्य and कव्य, see the previous Sloka.

भूतम्—Not only प्राणी as Rāgh. and Rāmachandra take it,
but 'things generally' in which sense it must be taken in the
next Sloka. The word भूत would thus include even such अप्राणी
things as अग्नि, तुलसी, &c.

ভূতানাং প্রাণিনঃ শ্রেষ্ঠাঃ প্রাণিনাং বুদ্ধিজীবিনঃ ।

বুদ্ধিমত্সু নরাঃ শ্রেষ্ঠা নরেষু ব্রাহ্মণাঃ স্মৃতাঃ ॥ ৮৬ ॥

Prose.—ভূতানাং প্রাণিনঃ শ্রেষ্ঠাঃ, প্রাণিনাং বুদ্ধিজীবিনঃ [শ্রেষ্ঠাঃ], বুদ্ধিমত্সু নরাঃ শ্রেষ্ঠাঃ, নরেষু ব্রাহ্মণাঃ [শ্রেষ্ঠাঃ] স্মৃতাঃ ।

Bengali.—হাবয়জন্মানি ভূতপণের মধ্যে বাহাদের প্রাণ আছে, তাহারা শ্রেষ্ঠ । প্রাণিদিগের মধ্যে বাহারা বুদ্ধিজীবী তাহারা শ্রেষ্ঠ । বুদ্ধিজীবীর মধ্যে মনুষ্য শ্রেষ্ঠ । মনুষ্যের মধ্যে ব্রাহ্মণ শ্রেষ্ঠ ॥ ৯৬ ॥

English.—Of all creations, those which are endowed with animation are said to be excellent ; of the animate, those which subsist by intelligence [are excellent] ; of those endowed with intelligence, men are excellent ; and of men, the Bráhma-nas [are excellent]. 96.

Kulluka.—ভূতানামিতি । ভূতাত্মানাং (ক) (১) স্থাবরজঙ্গমানাং মধ্যে 'প্রাণিনঃ' কীটাদয়ঃ শ্রেষ্ঠাঃ, কদাচিত্ সুখলেশাৎ (২) । তेषামপি 'বুদ্ধিজীবিনঃ' সার্থ-নিরর্থ-দীর্ঘাদসর্পণ্যাপসর্পণকারিণঃ পশ্বাদয়ঃ (৩) । তৈশ্চোপি মনুষ্যাঃ, প্রকটজ্ঞান-সম্বন্ধাৎ । তৈশ্চোপি ব্রাহ্মণাঃ, সর্বপুণ্যত্বাৎ, অপবর্গাধিকারযোগ্যত্বাৎ (৪) ॥ ৮৬ ॥

Kulluka Explained.

১. ভূতাত্মানাম্—[Kull. takes the word ভূতানাম্ in its secondary sense and replaces it by ভূতাত্ম meaning those that are composed (আরম্ভ) of the Bhûtas ; i.e., all material things movable and immovable.

২. কদাচিত্ সুখলেশাৎ—Because they (কীটাদয়ঃ) can feel pleasure (rather more clearly than plants). [N. B. We should add the words 'more clearly' as we should not forget that plants also can feel. Cf. Manu, I. 49. Medh. observes তৈ (প্রাণিনঃ) শ্রেষ্ঠাঃ, তৈ হি পদতরং সুখম্ অনুभवन्ति ।]

3. सार्थ-निरर्थ-देशीयसंपन्नापसंपन्नाकारिणः—Those who can move towards a place conducive to their well-being, and can recede from a place detrimental to their interest.

4. अपवर्गाधिकारयोग्यत्वात् च—And on the ground of their being fit to have final emancipation or अपवर्गः ।

Notes.

अतानाम्, प्राणिनाम्—निर्द्धारणे इष्टौ ।

बुद्धिसत्सु, नरेषु—निर्द्धारणे उभौ ।

बुद्धिजीविनः—बुद्ध्या जीवन्ति ये ते इति बुद्धि-जीव + णिनि ।

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।

कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः (क) ॥ ८७ ॥

Prose.—ब्राह्मणेषु च विद्वांसः [विद्वाः] &c.

Bengali.—ब्राह्मणविशेषं गतो विद्वांसः (श्रेष्ठे, विद्वांसविशेषं गतो कृतबुद्धिगण (अर्थात् नास्तोत्रानुष्ठाने वादोक्तं कर्तृत्वात् जगिषां च) श्रेष्ठे, कृतबुद्धिगणेषु गतो कर्तारं अर्थात् श्रेष्ठे) अर्थात् श्रेष्ठे गतो ब्रह्मवेदिनः श्रेष्ठे ॥ ८७ ॥

English.—Of the Brāhmanas, the learned are excellent ; of the learned, those who recognise the necessity of performing the prescribed duties [are excellent] ; of those who recognise their duties, those who actually perform them [are excellent] ; and of the performers, those who know Brahman [are excellent] 97.

Kulluka.—ब्राह्मणेषु चेति । ब्राह्मणेषु मध्ये विद्वांसः, महाफलज्योतिष्टोमादि-कर्माधिकारित्वात् (१) । तेभ्योऽपि 'कृतबुद्धयः'—अनागतोऽपि (ख) 'कृतं सत्यं' इति बुद्धिपूर्वा—आख्यानानुष्ठानेषु उत्पन्नकर्तृव्यताबुद्धयः इत्यर्थः (२) । तेभ्योऽपि अनुष्ठितारः, हिताहितप्राप्तिपरिहारभाषित्वात् (३) । तेभ्योऽपि ब्रह्मवेदिनः, मोक्षभाषित्वात् (ग) ॥ ८७ ॥

(क) ब्रह्मवेदिनः—A and some of the commentators.

(ख) अनागतोऽपि (?)—A. (ग) मोक्षभाषित्वात्—All except P.

Kulluka Explained.

1. सहाफलज्योतिषीनादि &c.—Because they are eligible for performing ज्योतिषीन, &c., which produce great merit.

2. अनागतेऽपि &c.—Those who deem the prescribed performances to be [already] performed by them; i.e., who have acquired a sense of duty in the performances enjoined in the S'ástras. [N. B. Kull. takes the word कृत in the text as an instance of 'सिद्धवत् निर्देशः'. He means that a good man, whenever he comes across a विधि, is sure that it will be performed by him, and the said work may, for all practical purposes, be regarded as *already performed*. So the word कृतबुद्धयः means—those that have acquired a sense of duty in the performances enjoined in the S'ástras.

5. हितहितप्राप्ति &c.—Because they can have recourse to what is good (हित), and avoid (परिहार) what is bad (अहित) ।

Notes.

कृतबुद्धयः—कृता परिनिहिता बुद्धिः येषां ते कृतबुद्धयः । Those who have made up their mind ; these people cannot be led astray by the Bauddhas, &c.—Medh.

Or, 'कृतं (कर्तव्यम्) मया इदम्' इति बुद्धिः येषां ते कृतबुद्धयः । Those who have acquired a sense of duty in the performances enjoined in the S'ástras.—Gov. and Rágh.

For the view of Kull., see Kull. Expl. 2.

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।

स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ६८ ॥

Prose.—विप्रस्य उत्पत्तिः एव धर्मस्य शाश्वती मूर्तिः । हि. (= यतः) सः धर्मार्थम् उत्पन्नः ब्रह्मभूयाय कल्पते ।

Bengali.—ब्राह्मणेन [उपासि हृदये कथा] केवलमात्रे उपपत्तिर्हि धर्मस्य अविनश्य मूर्तिरुत्पत्तिः । कारण, ब्राह्मण धर्मस्य निमित्त उपपन्न इति । ब्रह्म लाभ करिवार बोधो हन् । ॥ ६८ ॥

English.—The very birth of a Brāhmana is an imperishable embedment of Dharma ; for, being born for the sake of Dharma, he is fit to attain to the state of Brahman or final liberation. 98.

Kulluka.—उत्पत्तिरिवेति । ब्राह्मणदेहजन्मसावनेव (१) धर्मस्य शरीरम् अविनाशि, यथादसौ धर्मार्थं जातः—“धर्मानुगृहीतात्मज्ञानिन” सोऽद्य सम्पद्यते (२) ॥ ६८ ॥

Kulluka Explained.

१. ब्राह्मणदेहजन्मसावन् एव—The mere birth of the *body* of a Brāhmana, i.e., the mere birth of a Brāhmana.

N. B. (i) The word देह here, although apparently redundant, has been used by Kull. in contrast with गुण, &c. Cf. Medh.—‘गुणान् अपहृत्य जन्म एव’ ।

(ii) The compound जन्मसावन् means जन्म एव । So, the word एव in जन्मसावनेव is more or less redundant. But the words सावन् and एव are often used together for the sake of emphasis. Or the word here may be सावा (= परिमाण) and not साव ।

२. धर्मानुगृहीतात्मज्ञानिन &c.—Is rendered entitled to final emancipation by means of आत्मज्ञान (knowledge of the Supreme Soul) helped by (i.e. coupled with) Dharma.

Notes.

ज्ञानवती—ज्ञानत + वती, स्त्रियास् । For the derivation of ज्ञानत, see Sl. 13.

धर्मार्थम्—द्वितीयेन जन्मना उपपद्यमाने संस्कृतः ।—Medh.

ब्रह्मसूत्राय—ब्रह्मणः भावः इति ब्रह्मन्—सु + कृप्—भावे, by the rule ‘भुवि भावे’ । The चतुर्थी in ब्रह्मसूत्राय is by the rule ‘क्वपि सम्पद्यमाने च’ ।

Like the words कृष्णकार, &c., the word ब्रह्मसूत्र is an instance of उपपदसमास । [N. B. Those who will be startled by this view are referred to शब्दशक्ति-प्रकाशिका, समासप्रकरण, last Kārikā.] The analogy is clear. कार without being preceded by an उपपद

e.g. कृष्ण, &c., is never used ; सूत्र also without being preceded by an उपपद e.g. ब्रह्मन् is never used.]

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।

ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये ॥ ८८ ॥

Prose.—हि (यस्मात्) ब्राह्मणः जायमानः पृथिव्याम् अधि जायते [तस्मात् तस्य उत्पत्तिः धर्मस्य शाश्वती मूर्तिः] । [सः] सर्वभूतानां धर्मकोषस्य गुप्तये ईश्वरः [भवति] ।

Bengali.—(যেহেতু, ডাক্তার কল্যণাজেই পৃথিবীতে সর্বশ্রেষ্ঠ হন। ডাক্তার সকল আশ্রিত ধর্মরূপ রত্নশিখির রক্ষাসম্বন্ধে সর্বশ্রেষ্ঠে ॥ ৯৯ ॥

English.—[The mere birth of a Brāhmana is an embodiment of Dharma] because the Brāhmana is born as the chief of all in the world. He is the chief to guard the treasure of Dharma of all creatures. 99.

Kulluka.—ब्राह्मणः इति । यस्माद् ब्राह्मणो जायमानः पृथिव्याम् 'अधि' उपरि भवति, श्रेष्ठ इत्यर्थः । सर्वभूतानां धर्मसमूहरक्षायै प्रभुः, ब्राह्मणोपदिष्टत्वात् सर्वधर्माणाम् (१) ॥ ८८ ॥

Kulluka Explained.

१. ब्राह्मणोपदिष्टत्वात् &c.—[A Brāhmana is regarded as धर्म-रक्षायै प्रभुः], because all the धर्म's are to be taught by Brāhmanas.

Notes.

हि—Kull., following Gov., takes the word हि here to denote हेतु—the present sentence being connected with the first line of the previous Sloka.

ब्राह्मणः पृथिव्याम् अधि—पृथिव्याम् takes ७मी (in connection with the कर्मप्रवचनीय अधि) by the rule 'यस्मात् अधिकम्, यस्य च ईश्वरवचनं तत्र सप्तमी' ।

In the above rule the phrase यस्य ईश्वरवचनम् is explained in two ways, and we get ७मी here either in पृथिवी or in ब्राह्मण । Thus, ब्राह्मणः पृथिव्याम् अधि, or पृथिवी ब्राह्मणे अधि ।

अधि is here a कर्मप्रवचनीय by the rule अधिरीश्वर ।

वर्धकीपत्य—कीपः = Treasure.—‘कीपोऽस्रो कुमले खड्गपिधानोर्ध्व-
‘दिव्ययोः’ इति असरः ।

सर्वं स्वं ब्राह्मणस्येदं यत् किञ्चिज्जगतीगतम् ।

अथैननाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति ॥ १०० ॥

Prose.—यत् किञ्चित् जगतीगतम् इदं सर्वं ब्राह्मणस्य स्वं (=स्वकीयम् इव) । [यच्चात्] अथैननाभिजनेन [च] ब्राह्मणः इदं सर्वं वै अर्हति ।

Bengali—पृथिवीर याहा किछु धन ताका मनसुई ब्राह्मणेर [एककूप] निजध ।
[कारण] उरकुष्टे जमानिकन श्रेष्ठइ हेतु ब्राह्मण मनसुई पाईबार योगा ॥ १०० ॥

English.—Whatever exists in the world is [so to say] the property of the Brāhmana. [For] by virtue of his superiority due to high birth, the Brāhmana is entitled to it all. 100.

Kulluka.—सर्वं स्वमिति । यत् किञ्चिज्जगद्वर्ति धनं तद् ब्राह्मणस्य स्वं, इति स्तुत्या उच्यते (१) । स्वम् इव ‘स्वं’, न तु स्वम् एव, ब्राह्मणस्यापि मतुना लोच्य वक्ष्यमाणत्वात् (२) । यस्माद् (क) ब्रह्मसुखोद्भवत्वेन अभिजनेन ऐश्वर्यतया (३), सर्वं ब्राह्मणः अर्हति—सर्वग्रहणयोग्यः भवत्येव । ‘वै’ अवधारणे ॥ १०० ॥

Kulluka Explained.

१. इति स्तुत्या उच्यते—This is said by way of compliment ; [i.e., it is not as forcible as a विधि । This sense is made clear by the use of the word अर्हति in the text.]

२. स्वम् इव—स्वं &c.—The word स्वम् in the text means स्वम् इव (like unto his own), and not स्वम् एव (exactly his own) ; for, Manu himself speaks of thefts in connection with Brāhmanas later on (Ch. VIII, 338 ; XI, 100 ; &c.). [If everything in this world really belonged to the Brāhmana how could you ever charge him with theft ?]

(क) तच्चात्—All except A. But as the sense demands, we have altered तच्चात् into यच्चात् which is the word used by Gov.

3. ব্রহ্মসুখোদ্বলেন &c.—On account of his superiority due to high lineage as being produced from the mouth of Brahmá.

N. B. Almost all have taken য়েহেন and অমিজনেন as *two* হেতু (of অহঁতি), but a careful examination of the two words, as well as the inversion of their order by Kull. without the addition of a 'চ' leads us to infer that Kull. takes them as *one* হেতু—অমিজনেন being the হেতু of য়েহেন and not of অহঁতি । Gov. reads য়েহেন অমিজনেন which, though a different thing, favours *our* interpretation.

Notes.

সম্—সম। 'স্বো জাতাবামনি স্বং, বিধ্বাক্ষ্যে, স্বোঽস্মিহাং ঘনং' ইত্যমরঃ ।
অমিজনেন—অমি—জন + ঘজ্—ভাবে । 'জনিবধ্যোষ' ইতি সূত্রেণ বৃদ্ধ্যভাবঃ ।
য়েহেন অমিজনেন—See Kull. Expl. 3, N. B.

অহঁতি—The use of this world implies that the present Sloka is not a বিধি, but a mere compliment to the Bráhmāna.

স্বমেব ব্রাহ্মণ্যো মুক্তো স্বং বস্তে স্বং দদাতি চ ।

আনৃশংস্যাৎ ব্রাহ্মণস্য মুচ্ছতে হীতরে জনা ॥ ১০১ ॥

Prose.—ব্রাহ্মণঃ স্বম্ এব (=স্বকীয়ম্ ইব) মুক্তো, স্বং বস্তে, স্বং চ দদাতি । ব্রাহ্মণস্য আনৃশংস্যাৎ হি ইতরে জনাঃ মুচ্ছতে ।

Bengali.—ব্রাহ্মণ বাহা কিছু ভোজন করেন, এবং বাহা কিছু পরিধান করেন তাহা [অস্ত্রের হইলেও] তাহার [একরূপ] নিজস্ব । [অন্যের জ্বা অপরকে দান করিলেও] তিনি নিজের জ্বাই দান করেন । ব্রাহ্মণের করণাবশতঃ অন্যলোকে ভোজনানি করিতে পায় । ১০১ ।

English.—Whatever the Bráhmāna eats, whatever he wears, and whatever he gives away is his own. Indeed, it is through the goodness of the Bráhmāna that the other people enjoy what they have. 101.

Kulluka.—स्मिन्नेति । यत् परस्माद्व्यन्नं ब्राह्मणी मुङ्क्ते, परस् च वस्ते परिधत्ते, परस् गृहीत्वा अन्यस्यै ददाति, तदपि ब्राह्मणस्य स्मिन्—पूर्ववत् स्तुतिः (१) । एवं सति ब्राह्मणस्य कारुण्यात् अन्ये भोजनादिकं कुर्वन्ति ॥ १०१ ॥

Kulluka Explained.

१. पूर्ववत् स्तुतिः—Like the previous Sloka this also is added by way of compliment.

Notes.

स्मिन्—Here also एव is to be taken in the sense of इव ।
Cf. Kull. स्मिन्—पूर्ववत् स्तुतिः ।
वस्त्रे—वस् + लट् - ते । लिट् - ववसे । लुङ्—अवसिष्ट, क्ताच्—वसित्वा ।
आवृणोत्यात्—नून् शंसति द्विसि इति वृणंसः—वृ - शन्स + अण् कर्त्तरि ;
न वृणंसः—अवृणंसः । तस्य भावः आवृणोत्यम्, तस्मात् ।

तस्य कर्मविवेकार्थं शेषाणां चानुपूर्वशः (क) ।

स्वायम्भुवो मनुर्धोमानिदं शास्त्रमकल्पयत् ॥ १०२ ॥

Prose.—तस्य (= ब्राह्मणस्य) शेषाणां च (= क्षत्रियादीनां च) अनुपूर्वशः कर्मविवेकार्थं धीमान् स्वायम्भुवः मनुः इदं शास्त्रम् अकल्पयत् ।

Bengali.—डाकणेर ६११ अवनित्ते धर्मजन्मेर कर्त्तव्याकर्त्तव्या यथाकृतेन निर्दिशणेर
अन्य धीमान् ब्राह्मणव ननु ६१२ भाङ्ग वचना कत्रिशछेन ॥ १०२ ॥

English.—For the differentiation of the duties of the Bráhmāna as well as of the other castes in due order, the prudent Swáyambhuva Manu composed these Institutes. 102.

Kulluka.—इदानीं प्रकृतं ब्राह्मणकर्मभिधायकतया शास्त्रप्रशंसां प्रक्रमते (१)
—तस्य कर्मविवेकार्थमिति । ब्राह्मणस्य कर्मज्ञानार्थं, शेषाणां—क्षत्रियादीनां च,
'स्वायम्भुवः' ब्रह्मर्षीवः (ख) 'धीमान्' सर्वविषयज्ञानवान् मनुरिदं शास्त्रं विरचित-
वान् ॥ १०२ ॥

(क) शेषाणामनुपूर्वशः—All except A.

(ख) ब्रह्मपुत्रः—M, P, S, V.

Kulluka Explained.

१. इदानीं—&c.—Now he proceeds to praise this S'āstra on the score of its declaring the duties of an excellent Brāhmana.

N. B. Although this S'āstra declares the duties not only of the Brāhmana but of the other castes (श्रेषाणाम्) also, yet those of the Brāhmana are discussed here principally, and those of the others secondarily. This is the implied meaning of the word अनुपूर्वशः; cf. Medh. “अनुपूर्वशः—प्राधान्यात् ब्राह्मणस्य, अनुपपन्नात् क्षत्रियादीनाम्” ।

Notes.

विवेकः—वि - विच (to distinguish) + क् ; distinction.

श्रेषाणाम्—Of the remaining (viz. क्षत्रिय, वैश्य, &c).

अनुपूर्वशः—In due order. For the latent force of this word here, see Kull. Expl १, N. B.

विदुषा ब्राह्मणेनैदमध्येतव्यं प्रयत्नतः ।

शिष्येभ्यश्च प्रवक्तव्यं सम्यङ्नान्येन केनचित् ॥ १०३ ॥

Prose.—विदुषा ब्राह्मणेन इदं [शास्त्रं] प्रयत्नतः अध्येतव्यम्, शिष्येभ्यः च सम्यक् प्रवक्तव्यम् । अन्येन केनचित् न [प्रवक्तव्यम्] ।

Substance.—[सर्वे एव विज्ञाः इदं सागर्वं शास्त्रं पठेयुः, किन्तु] ब्राह्मणः एव इदं शास्त्रम् अव्यापयेत् ; नाऽन्यः कोऽपि क्षत्रियो वैश्यो वा ।

Bengali.—विद्वान् ब्राह्मणं यद्व्यासहकारेण एहं शास्त्रं अध्यापनं करिबेन । एवम् केवलं ब्राह्मणैः शिष्यादिभिरपि न सम्यक् भावे एहं शास्त्रं उपदेशं दानं करिबेन, अन्तः केहं करिबेन न ॥ १०३ ॥

English.—A learned Brāhmana (who knows the merit of studying this S'āstra) should study it carefully. A Brāhmana alone is eligible to rightly explain it to the pupil ; no other person [shall do so]. 103.

Kulluka.—विदुषेति । एतच्छास्त्राध्ययनफलज्ञेन (१) ब्राह्मणेन एतस्य शास्त्रस्य व्याख्यानं व्यापनोचितं प्रयत्नतोऽध्ययनं (२) कर्तव्यं, त्रिविध्यं इदं व्याख्यातव्यं, नाम्नेन च विद्यादिना । अध्ययनमात्रं तु व्याख्यानं व्यापनरहितं चतुर्विधैश्च योरपि 'निषेकादि-ग्रन्थानाम्' [समु, २।१६] इत्यादिना विधास्यते (३) । अनुवादमात्रमेतदिति सिधातिथिसत्, तत् न सनोहरं ; द्विजैरध्ययनं, ब्राह्मणेनैव अध्यपन-व्याख्यानं इत्यस्य अत्राभात् (४) । यत् 'अधीयोरस्यो वर्षाः' [समु, १०।१] इत्यादि तत् वेदविषयमिति वक्ष्यति (५) ।—विप्रेणैवाध्याप्यमिति (क) विधाने सम्भवत्यपि । अनुवादलभस्येति सुधा (ख) सिधातिथिर्यहः (ग) (६) ॥ १०२ ॥

Argument.

This Sloka lays down that this S'āstra is to be studied and taught by the Brāhmanas only. Again, in a subsequent Sloka, viz.,

निषेकादि-ग्रन्थानामो मन्त्रैर्यस्योदितो विधिः ।

तस्य शास्त्रेऽधिकारोऽस्मिन् ज्यैशो नाऽन्यस्य कस्यचित् ॥ Manu, II. 16
it will be stated that this S'āstra is to be handled (अधिकारः) by the three twice-born classes. Now, as far as the Brāhmanas are concerned, do the two passages mean the same thing? Medh. says—'Yes'. The repetition, he says, should not be objected to as the present work really begins from Ch. II. The whole of Ch. I. is, according to him, merely an अर्थवाद (i. e. repetition with a view to praise). So, as far as the Brāhmanas are concerned, the present passage is, according to Medh., a mere repetition of Sl. 16 in Ch. II.

But Kull. criticises Medh. and says that it is idle to remain satisfied with taking the present passage to be a mere repetition of II. 16. when it can be easily interpreted to have

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- (क) विप्रेणैवाध्याप्यमिति—A, S ; विप्रेणैवाध्यापनमिति—M, P, V.
(ख) इथा—All except A. But सुधा is preferred for alliteration with सिधा in सिधातिथेः ।
(ग) P reads सद्: for यद्: [perhaps for alliteration], but यद् gives a better sense.

stated something *new* in the following manner. Sl. 16 of Ch. II. lays down that this work can be *studied* by all the three twice-born classes. But the present Sloka states this and some thing more, viz., that the *teaching* of this S'āstra should be done exclusively by the Brāhmanas.

Kulluka Explained.

1. एतच्छात्राध्ययनफलज्ञेन—By one who knows (विदस्) the merit of studying this S'āstra. [This is a paraphrase of विदुषा। The word विदस् generally means 'learned', but Kull. here takes it in its derivative sense, viz. one who knows (such and such things)].

2. व्याख्यानान्यापनोचितं प्रयत्नतः अध्ययनम्—Studying very carefully such as would make him fit to explain and teach [it to his pupils].

3. अध्ययनमात्रं तु &c.—But the mere study [of this S'āstra], viz. exclusive of explaining and teaching it, will be prescribed for क्षत्रिय and वैश्य also [later on] in the text निषिकादि-स्मरणान्तः &c. (Ch. II. 16 which see).

4. अनुवादमात्रम् &c.—Medhātithi's view is that this (i. e. the present passage) is a mere repetition. But that view is not charming ; as it would not lead us to the conclusion that this S'āstra is to be studied by all the three द्विजस, but is *to be taught by the Brāhmanas only*.

5. यत्तु &c.—In explaining the passage अक्षौदीरस्त्रयो वर्णाः &c. (Manu, X. 1) Medh. will also say [as we do] that it refers to the study of the Veda [only]. [Kull.'s point is that the special point gained by him here (viz. that the teaching of *this S'āstra* should be monopolised by the Brāhmana only) is not got by Medh. anywhere, not even in X. 1, which passage Medh. applies, as every one does, to the Veda only and not to the S'āstras in general.]

N. B. अघोरीरस्त्रयो वर्णाः &c.—the couplet runs thus :—

अघोरीरस्त्रयो वर्णाः स्वकर्म्मस्य विजातयः ।

प्रद्वयुर्ब्राह्मणस्येव नेतराविति निश्चयः ॥ Manu, X. १.

Translation.—Let the three twice-born castes discharging their [prescribed] duties, study [the *Veda*], but among them the Brāhmana alone should teach it, not the other two. This is the decision.

6. विद्वेषैवाध्यायसिति &c.—[Kull. here takes delight in criticising his predecessor in verse..]

When it is possible to find out an *injunction* (विधान) here to the effect that the teaching (of this S'āstra) is intended exclusively for the Brāhmana, it is a useless pertinacity (ग्रहः, cf. the word आग्रहः) on the part of Medh. to hold that the present passage is a mere repetition (of II. 16).

Notes.

विद्वेष—Kull. does not take the word here in the ordinary sense of 'learned'. See Kull. Expl. १.

अन्येन केनचित्—Refers to क्षत्रिय, वैश्य, &c.

N. B. The views of Medh. and Kull. have been shortly put in the 'Argument' above. Kull.'s view has been followed by the majority of the commentators. But we are not inclined to give Kull. any credit of originality here; for, the view propounded by him is a mere paraphrase of Govinda-rāja's language which we quote below—

ब्राह्मणस्य प्रथमाध्ययनार्थोऽयम् आरम्भः । प्रथमग्रहणात् क्षत्रियवैश्ययोरपि अन्य
अध्ययनाधिकारः, तथाच—'निषेकादिसमाधानात्' इत्यादि वक्ष्यति । न तु ब्राह्मणवत्
यदातिशयः ।...अस्मिन् च एतल्लभ्यते—विजातिसावाध्ययनाधिकारः, ब्राह्मणस्य तु
प्रथमवान् इति, शिष्येभ्यश्च ब्राह्मणेन एतत् प्रवक्तव्यम्, न क्षत्रियादिना इति । ब्राह्मणस्य
एतच्छास्त्राधिकारार्थः असमारम्भः, अन्यस्य अख्यापननिषेधार्थः । यथा अर्थवादादर्थलम्
अस्य श्लोकस्य कैश्चिदुक्तं तत् असिद्धम्, अप्रतीतेः । अर्थस्य च अर्थवादत्वे सति प्रथमकृतौ
विशेषः न भवति ।...यसु 'अघोरीरस्त्रयो वर्णाः' इत्यादि सः वेदविषयः अनुवादः इति
व्याख्यास्यामः ।

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः (क) ।

मनोवाग्देहजैर्नित्यं कर्मदोषैर्न लिप्यते ॥ १०४ ॥

Prose.—इदं शास्त्रम् अधीयानः ब्राह्मणः शंसितव्रतः [सन्] मनोवाग्देहजैः कर्मदोषैः नित्यं (= कदापि) न लिप्यते ।

Bengali.—এই শাস্ত্র অধ্যয়ন করিলে ব্রাহ্মণ শাস্ত্রোক্ত-ব্রতবৃদ্ধাধী হন, এবং তিনি মনঃ, বাক্য ও দেহজনিত কর্মদোষের দ্বারা কখনই লিপ্ত হন না ॥ ১০৪ ॥

Import.—The study of this S'āstra is sure to operate as a check against committing unworthy acts.

English.—A Brāhmana who studies this S'āstra becomes naturally dutiful, and is never defiled by sins due to mind, speech and body (i.e. arising from thoughts, words and deeds). 104.

Kulluka.—इदं शास्त्रमिति । इदं शास्त्रं पठन् एतदीयम् अर्थं ज्ञात्वा (१) 'शंसितव्रतः' अनुष्ठितव्रतः मनोवाक्कायसंश्लेषैः पापैर्न संबध्यते ॥ १०४ ॥

Kulluka Explained.

१. एतदीयम् &c.—Knowing the meaning of this (एतदीय) [S'āstra].

Notes.

अधीयानः—अधि-इङ्+आनच् । हेतौ आनच्—यतः अधीयानः अतः शंसितव्रतः ।

शंसितव्रतः—शंसितम् अनुष्ठितं व्रतं येन सः । The root शंस, however, is seldom used in the sense of अनुष्ठान । Gangādhara renders शंसितव्रतः as प्रशंसितव्रतः (प्रशंसितं व्रतं यस्य सः) ।

N.B. The two words शंसित and संशित should not be confused.

नित्यम्—Here means कदापि ।

(क) संशितव्रतः—A [only in the text, but not in the commentary]. This is indeed a more usual form, but here it is not supported by any of the commentators.

पुनाति पङ्क्तिं वंशान् सप्त सप्त परावरान् ।

पृथिवीमपि चैवेमां कृत्स्नामिकोऽपि सोऽर्हति ॥१०५॥

Prose.—सः पङ्क्तिम् सप्त सप्त परावरान् वंशान् च पुनाति । इमां कृत्स्नां पृथिवीम् अपि सः एकोऽपि अर्हति ।

Bengali.—[एहे पाङ्ग अथाग्रन करिने] जांकाष भाङ्गिगावक इन एवर उर्कडन मण्ड पुराव ७ अथछन मण्ड पुराव गविज कानन, एवर अनन कि डिनि एककहे एहे मन्त्र पृथिवी आंशु दहेवात्र पोशा इन ॥ १०५ ॥

English.—He purifies the row [in which he takes his seat], and also seven generations, both upwards and downwards ; and he, even alone, is competent to receive this whole earth [as a gift]. 105.

Kulluka.—पुनातीति । इदं शास्त्रमधोयान इत्यनुवर्तते । “अपाङ्क्त्योपहृतां” (क) ‘पङ्क्तिम्’ आनुपूर्व्या निविष्टजनसमूहं. (ख) पृथिवीकरोति (1), वंशमवांश सप्त परान् (2)—पितृादीन्, अवरांश्च (3) सप्त—पुत्रादीन् । पृथिवीमपि सर्व्यां सकलधर्मक्षतया पावलेन प्रतियक्षीतुं (ग) योग्यो भवति (4) ॥ १०५ ॥

Kulluka Explained.

1. अपाङ्क्त्योपहृतां &c.—He purifies a row defiled by excommunicated persons. [The adjective (अपाङ्क्त्योपहृता which is Manu's own language in III. 183) is supplied by Kull., and the expression आनुपूर्व्या निविष्टजनसमूहम् is Kull.'s own synonym of the word पङ्क्तिम् ।]

N. B. पङ्क्ति which means ‘a row’ technically means ‘a row of persons seated in due order (आनुपूर्व्या)’ ; and a person fit to take his seat in such a row is called पाङ्क्त्य or पाङ्क्त्य. So Kull.'s note means—He purifies a row defiled by impious or excommunicated persons.

(क) अपाङ्क्त्योपहृताम्—J, B, Bg, G ; अपाङ्क्त्योपहृताम्—V.

(ख) विष्टजनसमूहम्—A ; उपविष्टजनसमूहम्—S.

(ग) ग्रहीतुम्—All except A. But we concur with A as प्रतियक्ष is the word used by almost all the commentators.

2. परान्—Upwards.
3. अवरान्—Downwards.
4. दृष्टिवीमपि सर्वज्ञां &c.—Being a deserving object (पात्र) of gift on account of his being conversant with all the Dharmas (सकलधर्मज्ञत्वा), he is fit to receive (प्रतिग्रहीतुम्) even the entire earth as a gift.

इदं स्वस्वयनं श्रेष्ठमिदं बुद्धिविवर्द्धनम् ।

इदं यशस्यं सततमिदं (क) निःश्रेयसं परम् ॥१०६॥

Prose.—इदं श्रेष्ठं स्वस्वयनम्, इदं बुद्धिविवर्द्धनम्, इदं सततं यशस्यम्, इदं परम् निःश्रेयसं [च भवति] ।

Bengali.—এই শাস্ত্র উৎকৃষ্ট স্বভাব, এই বুদ্ধিবর্ধক, এই সতত যশস্বর এবং এই মোক্ষলাভের উৎকৃষ্ট উপায় ॥ ১০৬ ॥

English.—[The study of] this S'āstra is the most excellent source of welfare ; it increases intellect, always brings fame and is the best means of attaining 'supreme good'. 106.

Kulluka.—इदमिति । अभिप्रेतार्थस्य अविनाशः 'स्वस्ति' ; तस्य 'अयनं' प्रापकम् (१) । एतच्छास्त्रस्याव्ययनं स्वस्वयनम् (ख) जपहोमादिवीचकत्वाच्च श्रेष्ठं—स्वस्वयनान्तरात् प्रकटम् (२) । बुद्धिविवर्द्धनम्, एतच्छास्त्राभ्यासेन अशेषविधिनिषेधपरिज्ञानात् (३) (ग) । यशसं हितं 'यशस्यं', विद्वत्तया ख्यातिलाभात् । 'परं' प्रकटं निःश्रेयसं, 'निःश्रेयसस्य' (घ) मोक्षस्य उपायोपदेशकत्वात् (४) ॥ १०६ ॥

(क) All except A read आयुष्यम् for सततम् । The word आयुष्यम् is very attractive indeed, but it is not supported by Medh., Nār., Gov. and Kull., as no trace of the word is to be found in their commentaries, while all the other adjectives have been carefully explained there. Moreover, Gov. distinctly reads सततम् ।

(ख) All except Ms. A compound it with the word following.

(ग) अशेषबोधविशेषनिषेधपरिज्ञानात्—A.

(घ) निःश्रेयसस्य—Omitted in A and S. This is indeed

Kulluka Explained.

1. अभिप्रेतार्थस्य अविनाशः 'स्वप्ति' &c.—स्वप्ति means 'the absence of loss (in other words, the realisation) of desired objects ; and स्वप्त्ययन means 'the giver (चयन) of स्वप्ति', i.e., that by means of which स्वप्ति is attained.

2. एतच्छास्त्रस्य &c.—The study of this S'āstra is a स्वप्त्ययन, and this स्वप्त्ययन is superior to other स्वप्त्ययनः inasmuch as it instructs on जप and होम, &c. [which are the best means of स्वप्त्ययनः].

3. एतच्छास्त्रासीन &c.—Because the innumerable (i.e. various) injunctions and prohibitions are known by the study of this S'āstra.

4. निःश्रेयसं &c.—This S'āstra is called निःश्रेयस inasmuch as it instructs on the means of निःश्रेयस or the highest good, viz. of मोक्ष or final emancipation.

Notes.

स्वप्त्ययनम्—स्वप्ति इति अव्ययम् । अयनम्—इ + लुट्—करणे । स्वप्ति इत्यस्य अयनम् = स्वप्त्ययनम् ।

बुद्धिविवर्धनम्—विवर्धयति इति विवर्धनम् ; वि—वृध् + क्तिच् + लुट्—कर्त्तरि । बुद्धेः विवर्धनम् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम् । समासान्तः अच् (by the rule 'अचतुर-विचतुर सुचतुर &c.') ; final emancipation. Here the word means 'the means of attaining emancipation'.

परं निःश्रेयसम्—The best means of निःश्रेयस ।

अस्मिन् धर्म्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।

चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥ १०७ ॥

Prose.—अस्मिन् [शास्त्रे] धर्म्मः अखिलेन उक्तः, कर्मणां गुणदोषौ च [उक्तौ], चतुर्णामपि वर्णानां शाश्वतः आचारः च एव [उक्तः] ।

consistent with the mannerism of Kull. We have, however, kept it on the ground of perspicuity.

Bengali—এই শাস্ত্রে ধর্ম মনুগ্রন্থে উক্ত হইয়াছে, এবং কর্মের গুণ ও দোষ-অনু-
ভাস্তাদি চতুর্দশের পরম্পরাগত আচার কথিত হইয়াছে ॥ ১০৭ ॥

English.—In this work, Dharma has been described in full, and the merits and demerits of actions as well as the perpetual customs or usages of the four castes. 107.

Kulluka.—অস্মিন্ ধর্ম ইতি । অস্মিন্ শাস্ত্রে কান্ত্বোক্তে ধর্মোঃসিদ্ধিঃ—
ইতি শাস্ত্রৈশ্চাংসা । কর্ম্যাণাং "বিহিতনিষিদ্ধানাম্" ইষ্টানিষ্টফলি (১) ।
বর্ণচতুষ্টয়স্বৈব "পুরুষধর্মরূপঃ" 'আচার' (২), 'শাস্ততঃ' পারম্পর্যাগতঃ (৩) ; (ক)
ধর্মোঃপি আচারস্য প্রাধান্য-স্বাপনায় বৃহৎসিদ্ধিঃ (৪) ॥ ১০৭ ॥

Kulluka Explained.

১. কর্ম্যাণাং &c.—The adjective বিহিতনিষিদ্ধানাম্ is supplied by Kull. It means—'of the acts enjoined and prohibited'. ইষ্ট-
নিষ্টফলি is in ১ম — দ্বিবিচন, and means ইষ্টফল and অনিষ্টফল । It is a
paraphrase of যুগদৌষী ।

২. পুরুষধর্মরূপঃ আচারঃ—আচার i.e. the conduct or customs
prevalent among the individuals.

৩. শাস্ততঃ &c.—The word শাস্ততঃ (eternal) means 'that which
is handed down by succession (পারম্পর্য্যে) i.e. from generation to
generation'.

৪. ধর্মোঃপি আচারস্য &c. = আচারস্য ধর্মোঃপি &c.—Although
আচার also falls under the category of ধর্ম (cf. II. 6, ১২), it has
been separately mentioned here to give it some pro-
minence.

Notes.

অস্মিন—প্রস্তাভাদিভ্যঃ তৃতীয়া ।

আচারঃ—Usage or custom. Here, only those are meant
that are neither supported nor opposed by যুক্তি or স্মৃতি ।

শাস্ততঃ—শাস্তত্ + অণ্ । For Grammar, see under I. ১৩.

(ক) পারম্পর্যাগতধর্মোঃপি আচারস্য—G.

आचारः परमो धर्मः (क) श्रुत्युक्तः स्मार्त्त एव च ।

तस्मादस्मिन् समायुक्ती(ख) नित्यं स्यादात्मवान् हिजः ॥१०८॥

Prose.—आचारः, श्रुत्युक्तः [आचारः], स्मार्त्तः एव च [आचारः] परमः धर्मः । तस्मान् आत्मवान् हिजः अस्मिन् नित्यं समायुक्तः स्यात् ।

Bengali.—आचार, अर्द्ध धर्म उ द्योत धर्म—एह तिनगी परमधर्म । अतएव आत्महिजे हिज सेह आचारधर्म सरुवा बहवान् धर्मिन ॥ १०८ ॥

English.—आचार (usage or custom) as well as practices mentioned in the Vedas and in the Smritis are the highest Dharma ; therefore, a twice-born man wishing his welfare should be ever intent on आचार । 108.

Kulluka.—प्राधान्येन स्पष्टयति (१)—आचारः इति । 'युक्तः' यद्वान् । 'आत्मवान्' आत्महितेच्छुः—सर्वस्य आत्मास्तीति आत्महितेच्छा लक्षयति (२) ॥ १०८ ॥

Kulluka Explained.

१. प्राधान्यम् एव &c.—The author clearly sets forth the excellence of आचार ।

२. सर्वस्य आत्मा &c.—[आत्मवान् does not mean 'one who has got an आत्मा', for every one has got it, but it means] 'one who has got 'आत्महितेच्छा' । [That is, the word आत्मन् here secondarily means आत्महितेच्छा] ।

Notes.

आचारः.—Usage, custom. (See previous Sloka).

श्रुत्युक्तः.—Qualifying the noun आचारः or धर्मः to be understood—Acts enjoined by श्रुति, e.g., अग्निहोत्र, ज्योतिषास, &c.

(क) आचारप्रभवा धर्मः—A. This might give a good sense, but it is not supported by the other Mss. of Kull., and is distinctly opposed to almost all the commentators. Vasishtha-Smriti also distinctly reads आचारः परमो धर्मः ।

(ख) सदा युक्तः—All except A. But सदा with नित्यम् is rather redundant. Mandlik's Medh. also reads समायुक्तः ।

स्मार्तः—Acts enjoined by स्मृतिशास्त्र, e.g., अष्टकायाह, &c.

अस्मिन्=अस्मिन् त्वे, viz. (i) श्रौतः आचारः, (ii) स्मार्तः आचारः, and (iii) आचारः । Or, it may be taken to refer only to आचार proper.

आत्मवान्—आत्मन् + मनुप् । Here by लक्षणा (i.e. secondary sense) the word आत्मन् means आत्महितेच्छा ।

N. B. The present topic is on आचार proper (i.e. customs or usages handed down from generation to generation), but the author mentions here, by the way, the other two kinds of आचार also, viz., श्रौताचार and स्मार्त्ताचार, these last two being too important to be omitted in a discussion of परमधर्मः ।

Or, the construction of the line may be as follows :—
आचारः परमो धर्मः । [यतः, शिष्टपरिग्रहीतः आचारः] युक्तः [एव] स्मार्तः एव च भवति । आचार is परमधर्मः, because, though not explicitly mentioned in श्रुति and स्मृति, it may be held to have been evidently based upon them.

Some take the words युक्तः and स्मार्तः as adjectives of आचार, and leave off counting आचार proper as a distinct item ; but the expression आचारस्यैव श्राव्यतः in Sl. 107 seems to refer to that आचार only which is not explicitly mentioned in श्रुति or in स्मृति, and in this sense it is evidently taken by Kull.

आचाराद्विच्यतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः सम्पूर्णफलभाग् भवेत् ॥ १०८ ॥

Prose.—आचारात्...वेदफलं न अश्नुते.....भवति ।

Bengali.—आचाराद्विच्यतो विप्रो न वेदफलं प्राप्नुते इति न ; किञ्च आचारेण तु संयुक्तः सम्पूर्णं फलं भागं कश्नोति ॥ १०८ ॥

English.—A twice-born person fallen away from usage does not reap the fruit of the Veda ; but one following it gets the full reward. 109.

Kulluka.—आचारादिति । आचारद्विच्यतो विप्रो न वैदिकं फलं लभेत । आचारयुक्तः पुनः समयफलभाग् भवति ॥ १०८ ॥

Notes.

आचारात् &c.—Cf. 'आचारहीनं न पुनरिति वेदा'. आचार means custom or usage as in Sl. 107.

विच्युतः—वि - च्यु + क्त—कर्त्तरि, (गमनार्थत्वात् कर्तृवाच्ये क्त प्रत्ययः) ।

वेदफलम्—वैदिककर्मानुष्ठानफलम् ।

सम्युक्तफलभाग—सम्युक्तफल - भूज + खि + कर्त्तरि ।

एवमाचारतो दृष्ट्वा धर्मस्य सुनयो गतिम् ।

सर्वस्य तपसो मूलमाचारं जगद्बुः परम् ॥ ११० ॥

Prose.—सुनयः एवम् आचारतः धर्मस्य गतिं दृष्ट्वा, सर्वस्य तपसः परं मूलम् आचारं जगद्बुः ।

Bengali.—উক্ত প্রকারে অর্থাৎ আচার হইতে ধর্মের গতি হয়, ইহা বুঝিয়া সুনিশ্চয় মনস্ত উপলব্ধি করিয়া আচার অবলম্বন করিয়াছিলেন ॥ ১১০ ॥

English.—Having seen that the course of Dharma depends on usage, sages stuck to usage, the chief root of all penance. 110.

Kulluka.—एवमिति उक्तप्रकारेण आचारात् धर्मप्राप्तिम् कृष्यो हुहा तपसश्चांन्द्राद्यथादिः समयस्य कारणम् आचारम् "अनुष्ठेयतया" गृहीतवन्तः (1) । उत्तरत्र वक्ष्यमाणस्य आचारस्य इह स्तुतिः शास्त्रानुव्यायां (2) ॥ ११० ॥

Kulluka Explained.

1. आचारम् अनुष्ठेयतया गृहीतवन्तः—[They] held that आचार should be practised by them.

2. उत्तरत्र &c.—The praise of आचार, which will be dealt with later on [in Ch II. 6, &c.] [as a pure विधि], is here, to indicate [merely] the excellence of this S'āstra.

Notes.

सर्वस्य...परम्—Medh. explains this as—the sages held आचार to be the chief root of all penance. Kull.'s explanation is slightly different. He says—the sages stuck to आचार which is the chief root of all penance.

गतिम्—प्राप्तिम् ।

- (i) जगतश्च समुत्पत्तिं, (ii) संस्कारविधिमेव च ।
 व्रतचर्योपचारश्च, (iii) स्नानस्य च परं विधिम् ॥ १११ ॥
 दाराधिगमनञ्चैव विवाहानाञ्च लक्षणम् ।
 महायज्ञविधानञ्च श्राद्धकल्पञ्च शाश्वतम् ॥ ११२ ॥
 (iv) वृत्तीनां लक्षणञ्चैव स्नातकस्य व्रतानि च ।
 (v) भक्ष्याभक्ष्यञ्च शौचञ्च द्रव्याणां शुद्धिमेव च ॥ ११३ ॥
 स्त्रीधर्मयोगं, (vi) तापस्यं मोक्षं सञ्चासमेव च ।
 (vii) राज्ञश्च धर्ममखिलं, (viii) कार्याणाञ्च विनिर्णयम् ॥ ११४ ॥
 साक्षिप्रश्नविधानञ्च, (ix) धर्मं स्त्रीपुंसयोरपि ।
 विभागधर्मं द्यूतञ्च कण्टकानाञ्च शोधनम् ॥ ११५ ॥
 वैश्यशूद्रोपचारञ्च, (x) सङ्कीर्णानाञ्च सम्भवम् ।
 आपद्धर्मञ्च वर्णानां, (xi) प्रायश्चित्तविधिं तथा ॥ ११६ ॥
 (xii) संसारगमनञ्चैव त्रिविधं कर्मसम्भवम् ।
 निःश्रेयसं, कर्मणाञ्च गुणदोषपरीक्षणम् ॥ ११७ ॥
 देशधर्माञ्जातिधर्मान् कुलधर्माञ्च शाश्वतान् ।
 पाषण्ड-गण-धर्माञ्च शास्त्रेऽस्मिन्नुक्तवान् मनुः ॥ ११८ ॥

Prose.—जगतश्च समुत्पत्तिम् । संस्कारविधिमेव च, व्रतचर्योपचारं च ।
 स्नानस्य च परं विधिं, दाराधिगमनं चैव, विवाहानां च लक्षणं, महायज्ञविधानं च,
 श्राद्धं श्राद्धकल्पं च । वृत्तीनां लक्षणं चैव, स्नातकस्य व्रतानि च । भक्ष्याभक्ष्यं च,
 शौचं च, द्रव्याणां शुद्धिमेव च, स्त्रीधर्मयोगम् [च] । तापस्यं, मोक्षं, सञ्चासमेव च ।
 राज्ञश्च अखिलं धर्मम् । कार्याणां च विनिर्णयम्, साक्षिप्रश्नविधानं च ।
 स्त्रीपुंसयोः धर्मम् अपि, विभागधर्मं, द्यूतं च, कण्टकानां च शोधनं, वैश्यशूद्रोपचारं च ।

সংকীর্ণাণাং সম্ভবং চ, বর্ণানাম্ আপহ্নম্ চ । তথা প্রায়শ্চিত্তবিধিঃ । কর্মসম্ভবং
দ্বিবিধং সংসারগমনং চ एव, নিঃশ্রেয়সং, কর্মকাণাं शुभदीव्यरीक्षां च ।

[তথা] দৈশঘস্মান্, জাতিঘস্মান্, শাস্ত্যতান্ ক্রতুঘস্মান্ চ, পাদস্কন্দ-মণ্ড্যঘস্মান্
চ—সনু: অস্মিন্ শাস্তি উক্তবান্ ।

Bengali.—[১ম অধ্যায়ে] জগতের সমুৎপত্তি ; [২য় অধ্যায়ে] [গর্তাধানাদি]
সংস্কারবিধি, ব্রহ্মচারীর ব্রতচর্যা, গুরুসেবা ; [৩য় অধ্যায়ে] [গুরুপুত্র ইহাতে প্রতিনিবৃত্তির
কালে] দ্বানরূপ প্রকৃষ্টবিধান, ১১১ ॥

দারাদিগমন, [অষ্টবিধ] বিবাহের লক্ষণ, পক্ষ-মহাযজ্ঞের বিধান এবং চিরন্তন
জাত্ত্ববিধি ॥ ১১২ ॥

[৪র্থ অঃ] [ঋত, অমৃত প্রভৃতি] জীবনোপায়ের লক্ষণ, দাতকের ব্রত ; [৫ম অঃ]
ভক্ষ্যভক্ষ্য, [অশোচের পর] শুদ্ধি, এবং [জলাদি দ্বারা] দ্রব্যের শুদ্ধি, ১১৩ ॥

স্রীযজ্ঞের নিয়ম ; [৬ষ্ঠ অঃ] বানপ্রস্থধর্ম, মোক্ষ ও সন্ন্যাস ; [৭ম অঃ] সনত্র রাজধর্ম ;
[৮ম অঃ] বাবহার বিনির্ঘ, ১১৪ ॥

দাক্ষিণ্যের গ্রন্থবিধান ; [৯ম অঃ] বানো ও স্রীর ধর্ম, দায়বিভাগধর্ম অর্থাৎ পৈতৃক
ধনবিভাগ, দাতৃসবক্ষীর নিয়ম, দৌদাদি কণ্টকের নিঃসনোপায়, ১১৫ ॥

ঐশ্র্য ও শূজের অনুষ্ঠেয় ধর্ম ; [১০ম অঃ] সংকীর্ণজাতির উৎপত্তি, বর্নসমূহের আপকর্ষ ;
এবং [১১ম অঃ] আর্যশত্ববিধি ॥ ১১৬ ॥

[১২শ অঃ] শুভাশুভকর্ষজ্ঞ [উত্তম, মধ্যম ও অধম ভেদে] ত্রিবিধ দেহান্তরপ্রাপ্তি,
নিঃশ্রেয়স অর্থাৎ আত্মজ্ঞান, এবং বিহিত ও নিষিদ্ধ কর্মের গুণ ও দোষের পরীক্ষা ॥ ১১৭ ॥

[এবং এতদতিরিক্ত] [গরম্পন্নগত] চিরন্তন দেশধর্ম, জাতিধর্ম, কুলধর্ম, পাবস্ত্রধর্ম
ও বর্ণিগাদি-গণ-ধর্ম—এই সকল বিষয় সমুদ্র এই শাস্ত্রে বর্ণনা করিয়াছেন ॥ ১১৮ ॥

English.—The origin of the world ; the rules of sacramental
rites, the vows of a Brahmin-chārin and his conduct
[towards his teacher] ; and the excellent rules for the ablution
[to be observed by a pupil on his return from his preceptors
house], 111.

The taking of a wife, the definition of the [different kinds of]
marriage, the rules for the Mahā-Yajnas (or the five principal
duties) and the perpetual ordinance of funeral rites, 112.

The description of the different modes of livelihood, the vows of
a Snātaka [one who has bathed after having finished the first
stage of his life] ; lawful and forbidden food, purification [of men]
[after the period of uncleanness due to death, etc.] and also the
purification of things, 113.

The rules regarding the Dharma of women ; the duties of ascetics, final emancipation, and renouncement of the world ; the entire duty of kings ; and the decision of legal disputes, 114.

The rules for the examination of witnesses ; the duties regarding husband and wife, the law of partition of heritage, and of gambling, and also the means of removing thorns [of society] i.e. thieves, &c. 115.

The duties of Vais'yas and S'údras ; the origin of the mixed castes, and the rules of conduct for all castes in times of distress ; and the rules of expiation ; 116.

The three-fold (high, medium and low) course of transmigration arising from actions [good or bad], knowledge of the Supreme Soul and the examination of good and bad qualities of actions, 117.

[In addition to the above,] the perpetual Dharma of countries, castes and families, and the rules concerning heretics and associations or guilds ;—these has Manu described in this S'ástra. 118.

Kulluka.—इदानीं शिष्यस्य सुखप्रतिपत्तये वक्ष्यमाणायां मुक्तमणिकामाह—
जगतश्च समुत्पत्तिमिति, पावस्त्वगणधर्माद्येत्यन्तेन (क) (1) । जगदुत्पत्तिः यद्योक्ता (2) ।
ब्राह्मणस्तुतिश्च सर्गैरचार्यत्वात् (ख) ब्राह्मणस्य, शास्त्रस्तुत्यादिकञ्च सृष्टौ एव अन्त-
र्भवति (3) ।—एतत् प्रथमाध्यायप्रसिधम् (4) ॥ संस्काराणां जातकर्मादीनां (5) 'विधिम्'
अनुष्ठानं, ब्राह्मचारिणो व्रताचरणम्, उपचारश्च गुर्व्यादीनामभिवादनोपासनादि (6)—
'सर्वो हन्तो विभाषेकवद्भवति' इत्येकवद्भावः (7) ।—एतत् द्वितीयाध्यायप्रसिधम् (8) ॥
ज्ञानं—गुरुकुलान्निवर्त्तमानस्य संस्कारविशेषः (9), तस्य प्रकृतं (10) विधानम् ॥ १११ ॥
दाराधिगमनमिति । 'दाराधिगमनं' विवाहः, तद्विशेषाणां ब्राह्मादीनाञ्च (1)
लक्षणम्, महायज्ञाः पञ्च—वैश्वदेवादयः, (2), याज्ञस्य विधिः 'शान्तः'—प्रतिसर्गम्
अनादिप्रवाहप्रवृत्त्या (ग) नित्यः (3) ।—एष तृतीयाध्यायार्थः (4) ॥ ११२ ॥

वृत्तीनामिति । 'वृत्तीनां' जीवनापायानाम् कर्मादीनां (1) लक्षणं, 'ज्ञातकस्य'
गृहस्थस्य 'व्रतानि' नियमाः ।—एतच्चतुर्थाध्यायप्रसिधम् ॥ मर्त्यं—दध्यादि,
अमर्त्यं—क्षुद्रादि, शौचं सरणादौ—'शुष्येद्विप्रो दशाङ्गेन' इत्यादिना (घ) (2),
द्रव्याणां शुद्धिम् उदकादिना (3) ॥ ११३ ॥

(क) इत्यन्तम् for इत्यन्तेन—A, M, P, S, V.

(ख) सर्गैरचार्यत्वेन—All except S. (ग) अनादिप्रवाहप्रवृत्त्या—B, G.

(घ) ब्राह्मणादिदृष्टादादिना—All except A.

स्त्रीधर्मयोगमिति । स्त्रीणां 'धर्मयोगं' धर्मोपायम् ।—एतत् पाञ्चमिकम् (१) ॥
तापर्थं—तापसाय वानप्रस्थाय हितं (क)—तस्य धर्मम् (ख) (२) । 'सोच' हेतुत्वात्
'सोच' यतिधर्मम् (३) । यतिधर्मोऽपि सत्यासत्यं प्रथमपदेशः प्राधान्यज्ञापनार्थः (४) ।
—एषः षष्ठाध्यायार्थः ॥ राज्ञोऽभिषिक्तस्य सत्यं—दृष्टादृष्टार्थौ धर्मौः (५) ।—एषः
सप्तमाध्यायार्थः ॥ 'काव्याणां' ऋषादीनाम्—अधिप्रत्यर्थि-समर्पितानां (ग) (६)
'विनिर्णयः'—विचार्य तत्त्वनिर्णयः ॥ ११४ ॥

साचीति । साक्षिणाञ्च प्रश्ने यद्विधानं (१) ; व्यवहाराङ्गलेऽपि साक्षिप्रश्नस्य
प्रधानं (घ)—निर्णयोपायत्वात् प्रथम् निर्दिष्टः (२) ।—एतदादमिकम् (३) ॥ 'स्त्रीपुंसयोः'
भाव्यापत्त्याः "सन्निधौ असन्निधौ च" (४) धर्मोपादानम्, ऋक्थमागस्य (५) च
धर्मम् । यद्यपि ऋक्थमागोऽपि काव्याणाञ्च विनिर्णयनिलनेनैव प्राप्तः तथापि अन्वय-
मेदात् प्रथम् निर्दिष्टः (६) । द्यूतविषयो विधिः द्यूतशब्देनोच्यते (७) । 'कण्टकाणां'
चौरादीनां 'शोधनं' निरसनम् (८) ॥ ११५ ॥

वैश्वशृङ्गोपचारश्चेति । वैश्वशृङ्गोपचारं स्वधर्मातुष्ठानम् ।—एतन्नवम् ॥ एवं
सङ्कीर्णानाम् अनुत्तोषम-प्रतिलोभजातानाम् (१) उत्पत्तिम्, आपदि च जीविकोपदेशम्
आपन्नधर्मम् (२) ।—एतद्वचने ॥ प्रायश्चित्तविधिम्—एकादशे ॥ ११६ ॥

संसारगसनमिति । 'संसारगसनम्' देहान्तरप्राप्तिरूपम्—"उत्तमसध्वसाधससेदेन"
त्रिविधं शुभाशुभकर्महेतुकम् (१) । "निःश्रेयसम्" आत्मज्ञानं, सर्वोत्कृष्टभीक्ष्ण-
श्रेयोहेतुत्वात् (२) । कर्मणाञ्च "विहित-निषिद्धानां" (३) शुण्ढोपपत्तिचरणम् ॥ ११७ ॥

देशधर्मानिति । प्रतिनियतदेशेऽनुष्ठेयमाना देशधर्माः (१) । ब्राह्मणादिजाति-
नियताः (क) जातिधर्माः (२) । कुलविशेषाश्रयाः कुलधर्माः (३) । वैदवास्त्रागम-
समाश्रया प्रतिविह्वलतत्त्व्या 'पाषण्डम्', तद्व्योगात् पुरुषोऽपि पाषण्डः ; तन्निमित्ता
तु धर्माः "पाषण्डिनां विकर्मस्थान्" इत्यादयः, तेषां प्रथमधर्मानभिधानात् (४) । 'गणः'
समूहो "वर्णिगादीनाम्" (५) । सप्तसु लोकेषु 'उक्तवान्' इति क्रियापदम् (६) (च) ॥ ११८ ॥

(क) तापसवानप्रस्थाय विहितम्—A. Others read तपसे वानप्रस्थाय हितं
तस्य धर्मम्, but in this exposition the हितं will not be easily avail-
able. The reading of A seems to approach the required reading,
viz., तापसाय वानप्रस्थाय हितम् which is also the reading of Medh.

(ख) A reads तत्कर्म which is also admissible.

(ग) अर्धप्रत्यर्थिसमर्पितानाम्—Bk.

(घ) विधान—B, Bk, G, M, P, V ; प्रधानम्—J, Bg ; प्रधान—A, Bh, S.

(ङ) जातिनियताः—Omitted in A and S.

(च) सप्तसु &c.—Found only in P.

Sl. 111. Kulluka Explained.

1. इदानीं &c.—Now for the easy understanding [of this work] on the part of the pupil, [the author] gives, in order, the following list of contents commencing with जगत्स्रसुत्पत्तिम् and ending with पाषण्ड्यवर्णनम् ।

2. जगदुत्पत्तिः &c.—[The following is the subject-matter of the 1st Chapter of the work.]—The creation of the world—as has already been described.

3. ब्राह्मणस्तुतिश्च &c.—[N. B. It has been stated above that the theme of Ch. I is the creation of the world. But we all know that Ch. I contains also the praise of the Brāhmanas [ब्राह्मणस्तुति—Sl. 92-101], the praise of this work (शास्त्रस्तुति—Sl. 102-106), as well as the praise of आचार (Sl. 107—110). So, Kull. says that] things like ब्राह्मणस्तुति, शास्त्रस्तुति and so forth fall under the head of creation, inasmuch as the Brāhmanas [as well as this शास्त्र] contribute largely to the preservation of creation (ब्राह्मणस्य सर्गैरन्वार्थत्वात् &c.).

4. एतत् &c.—This is the topic (प्रसिद्ध) of the 1st Chapter [of the work].

5. संस्काराणाम् &c.—The संस्कारs, viz., जातकर्म, &c. [For the names of संस्कारs, see under II. 16].

6. उपचारश्च &c.—उपचार means salutations and services, &c., of the elders.

7. सर्वो हन्तः &c.—The singular number [in the हन्त compound व्रतचर्योपचारम्] is explained by the rule that 'all the हन्त compounds may be optionally used in singular'.

8. एतत् &c.—This is the topic of Ch. II.

9. स्नानम् &c.—स्नान here refers to the particular ceremony of ablution to be performed by a student when leaving the roof of his preceptor. [See Notes on स्नातक in Sl. 113.]

10. प्रकृतम्—This is the synonym of the word परम् used in the text.

Notes.

समुत्पत्तिस्—This word and all the other द्वितोयान्त words in Sl. 111-118 are objects of the verb उक्तवान् in Sl. 118.

संस्कार—सस्—कृ + क्त—भावे । The augment स् comes in by the rule 'संपर्युपेभ्यः करोती सूक्ते'—The root कृ, when preceded by सस्, परि and उप, takes the augment स् when 'decoration' is meant.

व्रतचर्यापचारस्—व्रतचर्या च उपचारश्च इति व्रतचर्यापचारस्—singular, by the परिभाषा—'सर्वो हन्तो विभाषा एकवत् भवति' ।

परस्—It does not mean 'subsequent' but प्रधानस् । Adjective of विचिस् । Medh. holds that this word has been put simply to fill up the metre.

Sl. 112. Kulluka Explained.

1. तद्विशेषाणास् &c.—The different forms of marriage are व्रात, &c. [N. B. These are—

व्रातौ दैवस्तथैवार्थः प्राजापत्यसथाऽसुरः ।

गान्धर्वो राजसूयैव वैशाचनश्चामोऽध्वनः ॥ Manu, III. 21.]

2. महायज्ञाः &c.—महायज्ञाः are five, viz., वैश्वदेव, &c.

[N. B. Mahá-Yajnas are the daily यज्ञ (i. e. religious duties) to be performed by a house-holder. They are obligatory on the three twice-born classes. They are (1) ब्रह्मयज्ञ, (2) पित्रयज्ञ, (3) देवयज्ञ, (4) भूतयज्ञ and (5) नरयज्ञ ।

(1) अथापमं ब्रह्मयज्ञः (1) पित्रयज्ञस्तु तर्पणम् ।

(3) होमो देवो (4) वृद्धिर्भौतः (5) दृवजोऽतिथिपूजनम् ॥ Manu, III. 70.]

The name वैश्वदेव as given by Kull. is the देवयज्ञ mentioned in the verse quoted above. विश्वेष्वा (= सर्वेषां) देवानाम् अयं (यज्ञः) इति वैश्वदेवः ।

3. शश्वतः—प्रतिसर्गस् अनादि &c.—(S'raddhas are said to be) शश्वत or eternal inasmuch as they occurred in every past creation and are therefore without a beginning. [N. B. According to Hindu philosophy, the cycle of creation is eternal.]

4. एषः द्वितीयाध्यायार्थः—This is the topic of Chap. III.

Notes.

ग्राहकल्पम्—ग्राहक कल्पः (विधिः), तम् ।

ग्राह्यतम्—Medh. holds that this qualification, which is not disputed by any body, is put here simply to fill up the metre.

Sl. 113. Kulluka Explained.

1. जीवनीपायानाम् चत्तादीनाम् &c.—The different modes of livelihood are चत, &c.

[N. B. These are चत, अमृत, मृत, प्रमृत and सत्यामृत । They are enumerated in the following verse.

चत्तामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।

सत्यामृताख्याया वापि न श्रद्धया कदाचन ॥ Manu, IV. 4.

These are technical terms, and have thus been defined by Manu :—

चतमुच्छृण्वं ज्ञेयम्, अमृतं स्वाद्यावितम् ।

मृतं तु याचितं भैक्षं, प्रमृतं कर्षणं क्षुत्तम् ॥ IV. 5.

सत्यामृतं तु वाणिज्यं तेन चैवापि जीव्यति ।

सेवा श्रद्धतिराख्याता तस्मात्तां परिवर्जयेत् ॥ IV. 6.

चत means उच्छृ and श्रिण्व । उच्छृ means 'picking isolated corn' and श्रिण्व means 'gleaning ears of corn'. सेवा or servitude is called by our S'āstra-kāras 'the livelihood of a dog'. The other lines are easy.]

2. शौचं—सरणादौ &c.—Purification after the period of uncleanness due to death [of a relative] and so forth, as discussed in 'शुध्येत् विप्रो दशाहेन &c.'

N. B. The full text of 'शुध्येत् विप्रः &c.' is as follows :—

शुध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः ।

वैश्यः पञ्चदशाहेन शूद्रो मासिन शुध्यति ॥ Manu, V. 83.

A Brāhmana is purified in 10 days, a Kshatriya in 12 days, a Vais'ya in 15 days, and a S'ūdra in 30 days.

3. द्रव्याणां &c.—The purification of articles, viz. by water and so forth. [Some are purified by water, some by ashes,

some by acid things e.g. tamarind, &c., some by being placed in the fire, and so on. See Manu, V, Sl. 111 and the following ones.]

Notes.

स्नातकः—A Brāhmana, Kshatriya or Vais'ya, who has performed the ceremony of ablution which has to be performed on his finishing the first A's'rāma (viz., that of a Brahmacārin). The Snātaka corresponds to the graduate of the present day.

N. B. The Snātakas are of three classes, viz.,

(i) विद्यास्नातक [after the completion of the v'edic study].

(ii) व्रतस्नातक [after the completion of the vows, viz., Sāvitra, Mahā-nāmnika, Aupanishada, &c., (cf. Kull. under II. 165)], and

(iii) उभयस्नातक [after the completion of both (see Kull. under IV. 31)]

Sl. 114. Kulluka Explained.

1. एतत् पाञ्चमिकम्—This belongs to Ch. V.

2. तापस्यम् &c.—तापस्य means that which helps a तापस, i.e., the duties of a वानप्रस्थ. [N. B. The word वानप्रस्थ in Kull. does not mean the आश्रम but an ascetic in that आश्रम ।]

3. मोक्षहेतुत्वात् &c.—The word मोक्ष here stands for द्युतिषमं which is here so called because it leads to मोक्ष ।

4. द्युतिषमं त्वेऽपि &c.—Although सञ्चास (or renouncement of the world) forms a part of द्युतिषमं, yet it is separately mentioned here for the sake of prominence.

5. सर्वम्—दृष्टादृष्टार्थैः धर्मैः—'All the धर्मैः' means both kinds of धर्मैः, viz., दृष्टार्थे धर्मैः and अदृष्टार्थे धर्मैः ; i.e., those pertaining to this life and those pertaining to future lives.

6. कार्याणाम् &c.—Cases viz., those of debts, &c., which are brought to the court's notice by the contending parties (अदिन् and प्रत्यदिन्) for decision.

Notes.

तापस्यम्—तपस् + अण् = तापसः । तापसस्य कर्म, i.e., तापसाय हितः धर्मः इति तापस + यञ् ; by the rule 'गुणवचन-ब्राह्मणादिभ्यः कर्माणि च' ।

Sl. 115. Kulluka Explained.

1. विधानम्—Rules.
2. व्यवहाराङ्गत्वेऽपि &c.—The examination of witnesses, although a branch of litigation (व्यवहार), is here separately mentioned on account of its being the surest means of decision.
3. एतत् आदित्तिकम्—This belongs to Chap. VIII.
4. सन्निधौ असन्निधौ च—During the presence and during the absence [of each other].
5. ऋक्षभागस्य—Of the division of heritage.
6. यद्यपि &c.—ऋक्षभाग which is included in the heading कार्याणां च विनिर्णयम् (Ch. VIII) is here separately mentioned as it has been discussed in a separate chapter. [N. B. The discussion of ऋक्षभाग in a separate chapter is perhaps on the ground of its being of a purely civil nature].
7. द्यूतविषयो विधिः &c.—Here the word द्यूत means 'rules regarding द्यूत or gambling'.
8. शोधनं &c.—शोधन means निरसन or prevention.

Notes.

साचिन्—+साच् + इनि, निपातनात् by the rule 'साच्चात् द्रष्टरि संज्ञायाम्' ।
कण्टकाणाम्—Lit. thorns ; hence, thieves, robbers, &c., who are, so to speak, the thorns of society.

Sl. 116. Kulluka Explained.

1. संकीर्णानाम् &c.—The संकीर्ण or mixed castes are of two classes अनुलोमज and प्रतिलोमज ।—See Notes on अन्तरप्रश्नाणाम् in Sl. 2.

2. आपदि च &c.—आपद्वर्त्तः are the rules regarding livelihood, advised in cases of extreme circumstances.

[N. B. The term आपद्वर्त्तः includes something more than 'livelihood', e.g., studying the Veda by a Brāhmana student with a Kshatriya or a Vais'ya teacher, when a Brāhmana teacher is not available. Cf. II. 241. Kull., however, here refers to जीविका only, as आपद्वर्त्तः has reference *chiefly* to that.]

Notes.

आपद्वर्त्तः—A practice not usually proper for a caste, but allowable under extreme circumstances—in times of calamity, &c. ; e.g., the partaking of prohibited food when the life is otherwise at stake. (Cf Manu, X. 105, &c.) See also II. 241.

Sl. 117. Kulluka Explained.

1. संसारगमनं &c.—संसारगमनं means transmigration, i.e. re-birth in a separate body. It may be of three kinds—high, middle or low, due to good and bad actions (in previous births).

2. निःश्रेयसम् &c.—निःश्रेयस lit. 'the highest good' here means 'the knowledge of the Supreme Soul' which is the means of, i.e. leads to, the highest good, viz. मोक्ष or final emancipation.

3. विहितनिषिद्धानाम्—Prescribed and prohibited.

Notes.

संसारगमनम्—Medh. explains it in two ways :—(i) सं + कृ + वञ् = भावे, इति संसारः = transmigration, hence the Soul (which transmigrates). संसारस्य जोषस्य (i.e. of the Soul) गमनम् । Or, (ii) संसारः = पृथिव्यादयो लोकाः—the regions, viz., Earth, &c. संसारे गमनम् इति संसारगमनम् । Kull. is not very explicit on the point.

कर्मेण सन्धवम्—सन्धवः = सम् + भू + अप्—अपादानवाच्ये ; कर्मेण सन्धवः यस्य तत् । Or, सन्धवः = सम् + भू + अप्—भावे ; कर्मेणः सन्धवः यस्य तत् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम्। समासान्तः अः by the rule 'अचतुर-विचतुर &c.'

Sl. 118. Kulluka Explained.

1. प्रतिनियतदेशे &c.—देशधर्म्यं are 'the rites observed (only) in particular (प्रतिनियत) countries'.

2. ब्राह्मणादिजाति &c.—जातिधर्म्यं are the 'rites observed by particular castes'.

3. कुलविशेषाश्रयाः &c.—कुलधर्म्यं are those usages that are prevalent only in particular families.

4. वेदवाङ्मोगस्य &c.—The performance of prohibited acts owing to one's adherence to a non-Vedic creed is called पाषण्ड। Hence, also one who commits पाषण्ड is called a पाषण्ड। पाषण्डधर्म्यं are 'the rules regarding पाषण्ड's', e.g., in texts like 'पाषण्डिनो विकर्म्मस्थान् &c.' [This line does not set forth the धर्म्यं to be observed by a पाषण्ड, but the conduct to be observed towards a पाषण्ड। Hence, it should be admitted that the meaning of the word पाषण्डधर्म्यं here is rather peculiar. But it should not be objected to] as no other distinct धर्म्यं is found to have been prescribed for them.

N. B. The couplet पाषण्डिनो विकर्म्मस्थान् &c. runs as follows :—

पाषण्डिनो विकर्म्मस्थान् वैङ्गालप्रतिकाजशठान्।

क्षैत्रिकान् वकटकींश्च वाङ्मनवेणापि नाचरेत् ॥ Manu, IV. 30.

Translation.—Heretics, men who do wrong acts, men who are pretenders to virtue like cats, rogues, logicians arguing against the Veda, and those who are hypocrites like herons—these should not be honoured even with a talk.

5. गणः समूहः &c.—The word गण here means 'an association of merchants, smiths, actors &c.'

Notes.

The subjects mentioned in this Sloka do not refer to any particular chapter, but are scattered here and there all over the work.

देशधर्मान्, जातिधर्मान्, कुलधर्मान्—These have been simply referred to in Manu II. 34 ; VIII. 41, 42, 46 ; &c. Only those are meant that are not opposed to the Vedas.

पाषण्ड—A heretic. He may be also called a पाषण्डिन् । The word पाषण्ड has been derived and explained as follows :—पाप - षण् + ड (औणादिकः प्रत्ययः) । षणोदरादित्वात् साधु । 'षण्' means to enjoy ; here 'to practise'. पाषण्ड is another form of the word. In that case the derivation is पं (पा - २या, १ वचन) खण्डयति यः सः इति पा - खण्ड + षच् ।

पालनाच्च द्वैधीधर्मः पाशब्देन निगद्यते ।

तं खण्डयन्ति ते यस्मात् पाषण्डाकेन हेतुना ॥

With the double forms पाषण्ड and पाखण्ड we may compare the double forms of षण्ड and खण्ड—meaning 'multitude'. The Hindusthanis often erroneously pronounce 'ष' as 'ख', e.g., the word वर्षा as वरखा ।

गण-धर्मः—For गण-धर्म, see Manu VIII. 339 ; IX. 257 ; 286 ; &c.

यथेदमुक्तवाञ् शास्त्रं पुरा पृष्टो मनुर्मया ।

तथेदं यूयमप्यद्य मत्सकाशान्निबोधत ॥ ११८ ॥

इति मानवे धर्मशास्त्रे शृंगुप्रोक्तायां

संहितायां प्रथमोऽध्यायः ॥ १ ॥

Prose.—पुरा मया पृष्टः सनुः इदं शास्त्रं यथा उक्तवान्, यूयम् अपि अद्य मत्सकाशात् इदं तथा निबोधत ।

Bengali.—पूर्वे मयैकद्वयं विज्ञासित इहिया मनु एहि शास्त्र वेदाङ्गभावे बलिग्राहिलेन आपनाराध अथ आचार निकट एहि शास्त्र सेहिरूप अवगत हुन ॥ ११८ ॥

English.—You, too, learn to-day from me this S'ástra as was formerly narrated by Manu, asked by me. 119.

Kulluka.—यथेदमिति । पुर्वं मया पृष्टो मनुर्वचोदं शास्त्रमभिहितवान्, तथैव अन्यनाऽनतिरिक्तं (१) मत्सकाशात् श्रुत इति ऋषीणां अज्ञातिशयार्थं पुनरभिधानम् (२) ॥ ११९ ॥

इति वारिन्द्र-नन्दनवासीय-भट्टश्रीदिवाकरात्मज-भट्टश्रीकुल्लूक-
विरचितायां मन्वर्थसुक्तावल्यां काशिकायां मनुवृत्तौ
प्रथमोऽध्यायः (क) ॥ १ ॥

Kulluka Explained.

1. अन्यनाऽनतिरिक्तम्—Neither more, nor less. [Bhrigu means to say that in the narration of this S'ástra to the sages present he will not omit a single point mentioned by Manu, nor will he add a single point of his own].

2. ऋषीणां &c.—[The word निबोधत is a mere repetition of the word श्रुत in Sl. 60]. This repetition is made in order to rouse the faith of the Rishis.

Notes.

इति मानवे धर्मशास्त्रे भृगुप्रोक्तार्यां &c.—Here ends the first chapter in the Dharma-S'ástra of Manu as decreed by Bhrigu. N. B. This is the author's colophon.

इति वारिन्द्रनन्दनवासीय &c.—This is Kull's colophon. It gives a very short account of his own self as well as of his work. The adjective काशिकायाम् (काशी + जित) points to the fact that the commentary was written in Kás'í (Benares). For a detailed account, see Kullûka's Preface.

(क) इति श्रीकुल्लूकभट्टकृतायां मन्वर्थसुक्तावल्यां मनुवृत्तौ प्रथमोऽध्यायः—All except A.

APPENDIX I.

An Index of Slokas in Manu, Chap. I.

THE REFERENCE IS TO SLOKAS.

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APPENDIX II.

An Index of Important Words in the Text.

THE REFERENCE IS TO SLOKAS.

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THE REFERENCE IS TO SLOKAS.

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EXTRACTS FROM OPINIONS

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